THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For MAY, 1804.

Quid utile, quid non.

HOR.

ORIGINAL CRITICISM.

Introduction to the New Teſtament. By John David Michaelis, late Profeſſor in the Univerſity of Gottingen, &c. *Tranſlated from the fourth Edition of the German, and conſiderably augmented with Notes, and a Diſſertation on the Origin and Compoſition of the three firſt Goſpels.* By Herbert Marſh, B. D. F. R. S. Fellow of St. John's College Cambridge. 8vo. 6 vol. Rivingtons. 1802.

IN no country, perhaps, has the literary taſte undergone, within a century, a greater revolution than in Germany. As laborious and uſeful ſcholars the Germans have excelled ever ſince the æra of the reformation; and ſcience, phyſical, moral and political, has long been cultivated among them with great ſucceſs. It is but of late years, however, that their attention has been generally turned to the cultivation of their own language, and to the ſtudy of poetry and the Belles lettres; but ſo far are we from admiring their *taſte*, that we would rather labour through the moſt prolix publications on law, phyſic, and divinity, of the grandfathers of the preſent generation, than waſte our time on ſome of the admired productions of *Schiller*, and *Kotzebue*, and *Wieland*. In the works of the elder authors information may certainly be obtained by him who has patience to dig for it. In thoſe of the latter there is little to be found beſides ſhocking profaneneſs, or tales of horror calculated to frighten children.

Such, however, is the rage for what is called *poetry*, that every ancient writing is, by the preſent race of Germans, conſidered as *poetical*; and grave divines, or rather thoſe, who, by the courteſy of the country, are called divines, inſtead of co-operating with their forefathers to illuſtrate, by various erudition, the ſacred text, treat the Scriptures of the Old Teſtament as a collection of oriental fables. Hence the dull abſurdities of Herder, which are daily *done into Engliſh* for the mutual benefit of the *doers* and the bookſellers, and hence the admiration of German theology, which we ſo often meet with in the Monthly Review, and other Journals of the ſame ſtamp.

By this we do not mean to inſinuate that there are no ſober divines in Germany. In a country ſo populous, and containing about forty univerſities, there are, doubtleſs, many ſuch; and the work before us is a proof that very lately there was in it at leaſt one theological writer who had no occaſion to ſhrink from a compariſon with any that had written before him. It is, indeed, the merit of this tranſlation of *Michaelis's Introduction to the New Teſtament*, that has induced us to give a pretty copious account of the *whole* of it to our readers; for, the firſt part having been publiſhed ſeveral years before the commencement of our critical labours, it is only to the *ſecond* that our attention is imperiouſly called by duty. Of the firſt part the learned tranſlator gives a conciſe yet comprehenſive view in the following words:

"Each chapter contains a ſeparate diſſertation on ſome important branch of ſacred criticiſm. In the chapter, which relates to the authenticity of the New Teſtament, the evidence both external and internal is arranged in ſo clear and intelligible a manner, as to afford conviction even to thoſe, who have never engaged in theological inquiries: and the experienced critic will find the ſubject diſcuſſed in ſo full and comprehenſive a manner, that he will probably pronounce it the moſt complete eſſay on the authenticity of the New Teſtament that ever was publiſhed. The chapter, which relates to the inſpiration of the New Teſtament, contains a variety of very ſenſible and judicious remarks; and though the intricacy of the ſubject has ſometimes involved our author in obſcurity, yet few writers will be found who have examined it with more exactneſs. The language of the New Teſtament is analyſed in the fourth chapter with all the learning and ingenuity for which our author is ſo eminently diſtinguiſhed.—In the fifth chapter, where he examines the paſſages which the Apoſtles and Evangeliſts have quoted from the Old Teſtament, he takes a diſtinct view of the ſeveral parts of the inquiry, and conſiders whether theſe quotations were made immediately from the Septuagint, or were tranſlations of the Hebrew; whether their application is literal or typical; and whether the ſacred writers did not ſometimes accommodate to their preſent purpoſe expreſſions and paſſages, which in themſelves related to different ſubjects. In the ſixth chapter, which contains an account of the various readings of the Greek Teſtament, he ſhews the different cauſes which gave them birth, and deduces clear and certain rules to guide us in the choice of that which is genuine.—The ſeventh chapter, which contains a review of the antient ve ſions of the New Teſtament, is not only critical but hiſtorical, and compriſes

priſes in itſelf ſuch a variety of information, as makes it difficult to determine, whether it moſt excels in affording entertainment or conveying inſtruction. The eighth chapter relates to the Greek manuſcripts, and after ſome previous diſſertations in regard to the ſubject in general, contains a critical and hiſtorical account of all the manuſcripts of the Greek Teſtament, which have been hitherto collated.—The quotations from the New Teſtament, in the works of eccleſiaſtical writers, form the ſubject of inquiry in the ninth chapter, in which our author examines the various modes in which it is ſuppoſed that theſe quotations were made, and conſiders how far they were made from mere memory, and how far we may conſider them as faithful tranſcripts from the manuſcripts of the New Teſtament, which the writers reſpectively uſed. Having thus examined the text of the Greek Teſtament, its various readings, and the three grand ſources from which they muſt be drawn, namely, the Greek manuſcripts, the antient verſions, and the quotations in the works of eccleſiaſtical writers, he proceeds, in the tenth chapter, to examine ſuch readings, as either are, or have been introduced into the ſacred text on mere conjecture. He allows that critical emendations, which have no reference to points of doctrine, are ſometimes allowable; but he highly inveighs againſt theological conjecture, and maintains that it is inconſiſtent to adopt the New Teſtament, as the ſtandard of belief and manners, and yet to aſſert the privilege of rejecting or altering, without authority, whatever contradicts a previouſly aſſumed hypotheſis.—The eleventh chapter contains only a chronological account of the authors who have collected various readings to the Greek Teſtament: but the twelfth contains a very excellent review of all the critical editions of the Greek Teſtament from 1514, when the Complutenſian was printed, down to the preſent time. He likewiſe conſiders the imperfections, which have hitherto attended ſuch editions as are printed with various readings, and delivers the plan, and the rules, on which a perfect edition, according to his opinion, ſhould be formed. The laſt chapter, which relates to the marks of diſtinction in the Greek Teſtament, and the diviſions which have been made at different times in the ſacred text, will be moſt intereſting to thoſe who are engaged in the examination of Greek manuſcripts: but as many practical rules are deduced from the inquiry, it will be likewiſe of importance to every man who is employed in the ſtudy of divinity at large." (Pref. Pp. 3—6.)

This is ſo full, and, at the ſame time, ſo juſt an account of what is promiſed in the firſt part of Michaelis's *Introduction*, that we might diſmiſs that part of the work without farther notice; did it not contain many incidental obſervations of the higheſt importance; and were it not illuſtrated by many valuable notes of the tranſlator. Some of the obſervations will be found exceedingly uſeful; and ſome, though ingenious, both groundleſs and dangerous; nor can a different character be given of the notes and diſſertations of the editor, who, though he often corrects his author, ſometimes, we think, falls into error himſelf. We ſhall, therefore, proceed rapidly through the whole work, dwelling only on ſuch particulars as have not been noticed by Mr. Marſh in this conciſe review; ſtating, occaſionally, ſuch additional arguments as occur to us in ſupport of the truth;

and, with becoming deference to learning, genius, and integrity, cautioning our readers againſt ſuch hypotheſes as appear to us unſupported or dangerous.

In the firſt chapter, which treats "of the title uſually given to the writings of the New Covenant," the only thing of importance is the reaſon aſſigned why the Apoſtles, who ſo often quote the writings of the Old Teſtament, rarely quote thoſe of the New. "They were, at that time," ſays Michaelis, "too recent, and too little known to the Chriſtians, in general, to form a ſubject of quotation, ſince otherwiſe St. Paul would hardly have omitted, in writing his firſt epiſtle to the Corinthians, to quote, in the fifteenth chapter, the Goſpel of St. Matthew, whoſe writings bore teſtimony to the reſurrection of Jeſus."

But "this remark," as Mr. Marſh obſerves, "pre-ſuppoſes that the Goſpel of St. Matthew was written before the firſt epiſtle to the Corinthians, which is affirmed by Dr. Owen, but denied by Fabricius, Mill, Lardner, and Semler. Beſides, if St. Matthew wrote in the dialect of Paleſtine, as our author ſuppoſes, it would have been uſeleſs to refer the Corinthians to a work written in a language to which they were utter ſtrangers." (Vol. I. p. 347.) To this may be added, that St. Paul could hardly quote with propriety the goſpel of St. Matthew as bearing teſtimony to the reſurrection of Jeſus. In the beginning of the fifteenth chapter he ſays to the Corinthians; "I delivered unto you firſt of all, that which I alſo *received*, how that Chriſt died for our ſins, according to the Scriptures: and that he was buried, and that he roſe again the third day, according to the Scriptures; and that he was ſeen &c." but the Apoſtle every where declared, and appealed to "the demonſtration of the Spirit and of power, with which he preached," that "he neither *received* the goſpel (of which the reſurrection of Jeſus was a moſt important article) of *man*, neither was *taught* it, but by the revelation of Jeſus Chriſt.*" Some ground would have been afforded for calling the truth of theſe declarations in queſtion, had he referred to any man, even to St. Matthew, as an authority; and, therefore, ſuch reference is with great propriety omitted.

The ſecond chapter, which treats of the authenticity of the New Teſtament, is divided into twelve ſections, of which the firſt is employed in evincing the importance of the enquiry.

"Its influence is ſuch as to make it a matter of ſurpriſe, that the adverſaries of Chriſtianity have not conſtantly made their firſt attacks upon this quarter. For, if they admit theſe writings to be as antient as we pretend, and really compoſed by the perſons to whom they are aſcribed, though we cannot from theſe premiſes *alone* immediately conclude them to be divinely

* 1 Cor. ii. 4, and Gal. i. 12.

inſpired,

inſpired, yet an undeniable conſequence is the truth and divinity of the religion itſelf. The apoſtles allude frequently in their epiſtles to the gift of miracles, which they had communicated to the Chriſtian converts by the impoſition of hands, in confirmation of the doctrine delivered in their ſpeeches and writings:—but to write in this manner, if nothing of the kind had ever happened, would require ſuch an incredible degree of effrontery, that he, who poſſeſſed it, would not only expoſe himſelf to the utmoſt ridicule, but giving his adverſaries the faireſt opportunity to detect his impoſture, would ruin the cauſe, which he attempted to ſupport." (Pp. 4, 5.)

On this account Michaelis thinks that the epiſtles, if allowed to be genuine, whether written by inſpiration or not, afford evidence of the divine origin of our religion ſuperior even to that which the goſpels contain; but for this diſtinction we perceive no ground. The four *Goſpels*, together with the *Acts of the Apoſtles*, record ſo many miracles of Chriſt publicly performed among a people who abhorred his name and his doctrine, that if theſe books be allowed to be genuine, it is impoſſible to queſtion the origin of Chriſtianity.*

We have in this ſection a very impertinent hypotheſis of Dr. Semler, to which Mr. Marſh ſeems to pay infinitely greater regard than it deſerves. He ſuppoſes, forſooth, that, in the 12th, 13th, and 14th chapters of his firſt epiſtle to the Corinthians, St. Paul alludes "not to ſupernatural gifts, but merely to certain offices in the church, the exerciſe of which required only *natural knowledge and ability*; and that *the gift of tongues* reſpects thoſe *foreigners* who were employed as miniſters in the Corinthian church, in order that ſtrangers who frequented the city, whether Syrians, Arabians, or Egyptians, might hear the goſpel in their native language." (Pp. 7, 8.)

In the work before us Michaelis treats this hypotheſis with merited contempt; but it ſeems he had lived to change his opinion, as appears from his commentary on the epiſtle, which was publiſhed in 1791.† He does not, indeed, even there adopt the hypotheſis of Semler, which ſtill ſeems to him extremely improbable; but he thinks that the number of enthuſiaſts who, in the church of Corinth, imagined themſelves poſſeſſed of the gifts of the Holy Ghoſt, were ſuperior to thoſe who had really ſuch endowments. He founds this opinion, in part, "on the ridiculous diſorder which prevailed in the Corinthian community in the uſe of the gift of tongues;" a diſorder which he greatly aggravates, unleſs he derived his information from ſome other ſource than the firſt epiſtle to that community; and then he triumphantly aſks: "Are talents like theſe the gifts of the Holy Ghoſt?"

In reply both to our author and to Semler, it is to be obſerved,

---

* See this argument clearly, though conciſely ſtated, at the end of Dr. Gleig's Sermons, lately publiſhed.

† See Mr. Marſh's note at p. 350.

that St. Paul expreſsly writes of the gift of tongues in the church of Corinth as of a *miraculous* gift; for he claſſes it with "the gift of healing, and the working of miracles,"* and ſays that "tongues are for a ſign—εις σημειον—not to them that believe, but to them that believe not."† It appears, likewiſe, that thoſe inſpired men valued themſelves, each upon his own particular gift, and deſpiſed in compariſon with it the gifts of others; that in conſequence of this mutual contempt and jealouſy, charity was completely violated among the Corinthian converts; that there was then no regular ſubordination in their church; and that thoſe who were gifted with tongues, upon the appearance of an unconverted heathen in the aſſembly,‡ were ready to interrupt the prophets or preachers who were edifying the believers. But it does not appear that the whole aſſembly, as Michaelis ſeems to have ſuppoſed, ſpoke at the ſame time, though it is evident that the *prophets*, the *ſpeakers with tongues*, and the *interpreters* of tongues, often ſpoke all at once, contending each for "his own pſalm, his own doctrine, his own tongue, his own revelation, &c." as the moſt important to be attended to. This was, indeed, very improper conduct; but it was not more improper than the conduct of Balaam, who yet propheſied by the ſpirit of God—εις σημειον—for a ſign to Balák; or than the general conduct of thoſe, of whom we are aſſured there have been many, "who have propheſied in the name of Chriſt, and in his name have caſt out devils, and done many wonderful works, who were yet ſuch workers of iniquity, that, at the day of judgment, they ſhall be diſmiſſed with, 'Depart from me, I never knew you."§

The gift of tongues, like every other miraculous endowment, was beſtowed, not for the ſake of him who received it, but εις σημειον, for a ſign to the unconverted; but that it might operate in this way, there was no neceſſity that every man, on whoſe mind the words of a foreign language had been miraculouſly impreſſed, ſhould be at the ſame time endowed with more than common wiſdom. There was, indeed, an evident propriety in the caſe being occaſionally far otherwiſe. St. Paul ſpake with tongues more than all the Chriſtians of Corinth; but had that gift been beſtowed on none but ſuch as he, it would have been attributed by unbelievers, not to the miraculous influence of the Holy Ghoſt, but to the ſame kind of ſtudy by which foreign languages are uſually learned. This could hardly be done, when it was perceived to be in the poſſeſſion of men, who evinced by their own conduct in the inſtruction of others, that they knew not

---

* 1 Cor xii. 9, 10. † 1 Cor. xiv. 22.

‡ That unbelievers, at that period, went occaſionally into the aſſemblies of Chriſtians, has been obſerved by Grotius, and is, indeed, evident from Acts xiii. 44. § St. Mat. vii. 22.

how

how knowledge of any kind is either to be acquired or communicated.

In the ſecond ſection of this chapter the objections which have been urged againſt the authenticity of the books of the New Teſtament, by Lord Bolingbroke and others among the moderns, and by Fauſtus the Manichæan among the antients, are conſidered, and completely refuted. In the third ſection, our author, after Euſebius, divides the books of the New Teſtament into ὁμολογουμενα, or books of undoubted authority; ἀντιλεγομενα, γνωριμα δ' ουν ομως τοις πολλοις— "doubtful, but acknowledged by the moſt to be genuine;" and Νοθα, or ſpurious. Among the books which he reckons doubtful are the *Apocalypſe*, *the Epiſtle to the Hebrews*, *the ſecond Epiſtle of St. Peter*, *the ſecond and third Epiſtles of St. John*, and *the Epiſtle of St. Jude*. His general proofs, therefore, of the authenticity of the New Teſtament, are confined to the books of undoubted authority; and from theſe are excluded, at leaſt, in this chapter, the Catholic Epiſtle of St. James, not becauſe he himſelf has any doubt either of its authenticity, or of its having been written by an apoſtle, but becauſe ſuch doubts were entertained by Euſebius, and other eminent writers of the antient church.

"Our preſent inquiry will be confined to the Homologoumena, not in reſpect to each book in particular, a matter belonging to the ſecond part of this work, but in reſpect to theſe writings in general. Theſe Homologoumena we receive as the genuine works of Matthew, Mark, Luke, John, and Paul, for the ſame reaſons as we believe the writings to be genuine, which are aſcribed to Thucydides, Xenophon, Polybius, Cicero, Cæſar, Livy, &c. namely, becauſe they have been received as ſuch, without contradiction, from the earlieſt ages, when it was eaſy to obtain the beſt information, and becauſe they contain nothing which excites the ſmalleſt ſuſpicion of the contrary. In fact, this argument, when applied to the ſacred writings, is much ſtronger than when applied to the greateſt part of profane writers, ſince the teſtimonies alledged to ſupport the authenticity of the New Teſtament come much nearer to the times in which its authors lived, than thoſe adduced in favour of many Greek and Roman claſſics, whoſe authority was never doubted. And theſe were read originally only by a ſingle nation, and in a ſingle corner of the world, while the New Teſtament was read, and received as genuine in three quarters of the globe, by its adverſaries as well as by its friends, in countries the moſt remote, and moſt different from each other in language and manners, acknowledged in every Chriſtian community as a work of the Apoſtles and Evangeliſts, not only by the orthodox Chriſtians, but alſo by thoſe who diſſented from the eſtabliſhed rule of faith, with this only difference, that the latter, at the ſame time that they acknowledged the writings in general to be genuine, contended that certain paſſages were corrupted: till a ſect aroſe in the eaſtern part of Aſia, a ſect ignorant of the Grecian literature and language, which thought proper to pronounce the New Teſtament to be ſpurious, becauſe the precepts of the Goſpel contradicted the tenets of their philoſophy. But if theſe writings were forged in the period that elapſed between the death of the Apoſtles, and the earlieſt evidence for their authenticity, how was it poſſible to introduce them at once into the various Chriſtian communities,

whoſe connexion was intercepted by diſtance of place, and difference of language? And thoſe diſciples of the Apoſtles which were ſtill alive would ſurely not have failed to detect and confute ſo glaring an impoſture.

"It is generally thought ſufficient to ſhew the writings of a claſſic author to be genuine, if ſome one among the antients has merely ſpoken of the work, as Cicero, Hirtius, and Suetonius have done of Cæſar's deſcriptions of his own campaigns, without quoting paſſages from the book itſelf. But it may be objected,—'It is poſſible, indeed, that Cæſar may have written ſuch a treatiſe, but how can we be certain that the Commentaries, which we aſcribe to him as their author, were the ſame which Cicero, Hirtius, and Suetonius read? Is it credible that Cæſar was the author of a hiſtory in which ſo frequent remarks are interſperſed to the diſparagement of the Germans, remarks which excite even a ſuſpicion of their timidity, when it is ſaid in the very beginning of the work, that the Gauls themſelves acknowledged the Germans to be their ſuperiors in bravery? Can ſuſpicions like theſe proceed from a general who was in a great meaſure indebted to his German auxiliaries for the victory of Pharſalia, a circumſtance again omitted to be mentioned in the Bellum Civile? Are theſe the Commentaries ſo commended by Cicero and Hirtius, and to which the latter applied the obſervation: prærepta, non præbita facultas ſcriptoribus videtur? Could theſe Commentaries have exiſted in the days of Florus, who likewiſe deſcribes the battle of Pharſalia, and eſtimates the number in both armies at three hundred thouſand, beſides the auxiliaries, when the number given in the Commentaries is ſo conſiderably inferior? Could Florus have been better acquainted with the ſtate of the army than Cæſar, and would he have neglected to derive his intelligence from the beſt poſſible accounts, had ſuch accounts at that time exiſted?'

"Objections like theſe to the authenticity of Cæſar would be anſwered by every critic in claſſical literature not with a ſerious reply, but with a ſmile of contempt. Yet weak and trivial as theſe arguments may appear, they are ſtronger than ſuch as can with juſtice be applied to the writings of the New Teſtament, which is not only mentioned by the earlieſt fathers as being written by thoſe Apoſtles and Evangeliſts, to whom we aſcribe them, but quoted and explained at ſuch conſiderable length, as leaves no poſſibility of a doubt, that the writings, to which they allude, are the very ſame with thoſe which have been tranſmitted to us under that title." (Pp. 24—26.)

The force of this reaſoning will be a ſufficient apology to ſuch of our readers as we are moſt deſirous to pleaſe, for the length of the extract, though we ſhould be compelled to paſs over more curſorily than we had intended, ſome of our author's leſs important conjectures. In the fourth and fifth ſections, though eſſential parts of the chapter, there is nothing that calls for particular attention; but in the ſixth we have a very ſatisfactory, though rather a confined, view of the evidence ariſing from the teſtimonies of the fathers and other Chriſtian writers of the firſt centuries. For a more complete detail of thoſe teſtimonies, the author, with great propriety, refers to Lardner; from whom, however, as from all other divines, he differs reſpecting St. Clement's firſt epiſtle to the Corinthians, the authenticity of which he calls in queſtion on the moſt frivolous grounds, as his editor and tranſlator very clearly ſhews.

But

But though Mr. Marſh oppoſes his opinion with reſpect to the firſt epiſtle of St. Clement, he ſeems to coincide with him in rejecting as ſpurious all the other writings of the apoſtolical fathers.

"Not only the adverſaries, but alſo the friends of Chriſtianity, have ſuſpected the authenticity of the writings aſcribed to the apoſtolic fathers, notwithſtanding the immenſe erudition beſtowed on them by Cotelier, Uſher, Pearſon, Le Clerc, and others, at the end of the laſt, and beginning of the preſent century. Lardner has clearly ſhewn that all the works of Clement are ſpurious, except his firſt epiſtle to the Corinthians, but even that is ſuſpected by our author; and Dr. Semler, who has made a more particular ſtudy of eccleſiaſtical hiſtory perhaps than any man that ever lived, doubts the authenticity of *all* the writings aſcribed to the apoſtolic fathers." (P. 360.)

Of Dr. Semler's writings, referred to by Mr. Marſh, we know nothing; but if they really weaken the reaſoning of Biſhop Pearſon ſo much, as, with unprejudiced minds, to bring into doubt the authenticity of the ſhorter epiſtles of Ignatius, which were publiſhed by Voſſius, we do not ſay that we ſhall be ſorry for the conſequence, for we truſt that truth is the firſt and moſt important object of all our purſuits. In that caſe, however, we ſhall certainly be tempted to queſtion the authenticity of a great part of the New Teſtament, and a much greater part of the Old. That the adverſaries of Chriſtianity ever queſtioned the authenticity of theſe epiſtles is a piece of information quite new to us; but we have long known that, among believers, preſbyterians and independents have wiſhed to queſtion their authenticity, and that, when they ſaw that Pearſon's arguments could not be anſwered, they have come forward with the loud, though abortive, cry of interpolation. The reaſon of this is very obvious. No man can admit the authenticity of the epiſtles of Ignatius, and call in queſtion the apoſtolical inſtitution of dioceſan epiſcopacy. This is the real cauſe of the objections urged by our antagoniſts to the authenticity of theſe epiſtles, but they dare not directly avow it, leſt they ſhould be convicted of the groſſeſt prejudice. They change, therefore, the mode of their attack. "Without pretending, ſay they, to aſcertain preciſely what was the original conſtitution of the Chriſtian church, we are, at leaſt, ſure that its government is not *more* important than its faith; but Ignatius, in the writings which are now aſcribed to him, inſiſts upon obedience to the biſhop with ſuch inceſſant zeal that it ſeems to be, in his opinion, by far the moſt important, if not the only, duty of a Chriſtian." This ſeems to them ſo very abſurd, that reverence, as they pretend,* for the memory of an apoſtolic father, compels them to conclude that the epiſtles of Ignatius, if not abſolute forgeries, have been groſsly interpolated, and are unworthy of regard.

---

* See Dr. Campbell of Aberdeen's Lectures on Eccleſiaſtical Hiſtory.

But

But this is not a fair account of the contents of Ignatius's epiſtles. He inſiſts, indeed, ſtrenuouſly on the duty of obedience to the biſhop; becauſe otherwiſe the people could not have "one ſupplication, one mind, one hope, &c." and ſuch exhortations were peculiarly proper at that period, when the title of *Biſhop* was firſt given excluſively to the higheſt order of the Chriſtian prieſthood. Hitherto the governors of churches had been called αποστολοι, or αγγελοι, and the churches of Aſia Minor had been under the ſuperintendance of St. John the Apoſtle, and ſeven angels or biſhops, as appears from the Apocalypſe. St. John died about the beginning of the ſecond century, when, as we learn from Theodorite,* it was reſolved to drop the title of apoſtle, and ſubſtitute that of biſhop in its place; and as the people had been accuſtomed to call their ſpiritual governor αποστολος, or αγγελος, it became Ignatius, who had been, for forty years, honoured with theſe titles himſelf, and whoſe influence muſt have been great on account of his age and his approaching martyrdom,† to convince thoſe to whom he wrote, that the reverence due to the office was not diminiſhed by the change of its name. This is, indeed, ſo very obvious, that what has been uſually urged as an objection to the epiſtles of Ignatius, appears to us internal evidence of their authenticity, for if credit be due to Theodorite's account of the reſolution entered into on the death of St. John, exhortations more ſeaſonable could not have been given.

From the teſtimonies of Hæretics, and eſpecially of Marcion, who lived in the beginning of the ſecond century, our author infers, in the ſeventh ſection, that in all the countries which lay between Sinope and Rome, the books, which he calls Homologoumena, were acknowledged to be genuine. The teſtimonies of this kind, which afford ſuch poſitive evidence, have not been collected with the ſame diligence as thoſe of the orthodox fathers; though they are certainly entitled to equal credit. In the eighth ſection much ſtreſs is deſervedly laid on the teſtimonies of Jewiſh and Heathen writers, more eſpecially of Celſus and Porphyry, two enemies of the Chriſtian name, and, therefore, witneſſes the moſt unexceptionable of the authenticity of the New Teſtament.* In the ninth ſection it is ſhewn that there were verſions of the New Teſtament in Syriac and Latin in the end of the firſt or beginning of the ſecond century; and, in the tenth ſection, the internal evidence of the authenticity of the Homologoumena is ſtated with great perſpicuity and force.

Among the incidental obſervations unnoticed by Mr. Marſh in his general view of the firſt part of this work, one occurs in the eleventh ſection which throws light on a particular part of St. Paul's conduct, of which we do not remember to have any where elſe ſeen a rational

---

* In 1 Tim. Cap. iii.

† Our learned readers need not be informed that Ignatius was under ſentence of death when he wrote the epiſtles in queſtion.

account,

account. The object of the ſection is to ſhew the coincidence of the accounts delivered in the New Teſtament, with the hiſtory of the times to which thoſe accounts relate; and the part of St. Paul's conduct to which we allude, is the appearance which he made before Ananias and the council in Jeruſalem. Here, as our author obſerves, the learned have met with conſiderable difficulties.

"1. Who this Ananias was? a queſtion which Krebs has explained in his remarks taken from Joſephus, having ſhewn him to be the ſon of Nebedeni. 2, How can it be reconciled with Chronology that Ananias was called at that time High Prieſt, when it is certain from Joſephus, that the time of his holding that office was much earlier. 3. How it comes to paſs that St. Paul ſays, *I wist not, brethren, that he was the High Priest*; ſince the external marks of office muſt have determined whether he were or not: a jeſt would have ill ſuited the gravity of a tribunal, and a falſehood ſtill leſs the character of St. Paul.

"On all theſe obſcurities is thrown the fulleſt light, as ſoon as we examine the ſpecial hiſtory of that period.—Ananias, the ſon of Nebedeni, was High Prieſt at the time that Helena, queen of Adiabene, ſupplied the Jews with corn from Egypt, during the famine which took place in the fourth year of Claudius, mentioned in the eleventh chapter of the Acts. St. Paul, therefore, who took a journey to Jeruſalem at that period, could not have been ignorant of the elevation of Ananias to that dignity. Soon after the holding of the firſt council, as it is called, at Jeruſalem, Ananias was diſpoſſeſſed of his office, and ſent priſoner to Rome, whence he was afterwards releaſed, and returned to Jeruſalem.—In the mean time, Jonathan, though we are not acquainted with the circumſtances of his elevation, had been raiſed to the ſupreme dignity in the Jewiſh church. Between the death of Jonathan, who was murdered by order of Felix, and the High Prieſthood of Iſmael, who was inveſted with that office by Agrippa, elapſed an interval, in which this dignity continued vacant. Now it happened preciſely in this interval that St. Paul was apprehended in Jeruſalem: and the Sanhedrim being deſtitute of a preſident, he (Ananias) undertook, of his own authority, the diſcharge of that office, which he executed with the greateſt tyranny. It is poſſible, therefore, that St. Paul, who had been only a few days in Jeruſalem, might be ignorant that Ananias, who had been diſpoſſeſſed of the Prieſthood, had taken upon himſelf a truſt to which he was not entitled; he might, therefore, very naturally exclaim, *I wist not, brethren, that he was the High Priest!* Admitting him, on the other hand, to have been acquainted with the fact, the expreſſion muſt be conſidered, as an indirect reproof, and a tacit refuſal to recognize uſurped authority." (Pp. 51—53.)

This detail, which our author ſupports by direct references to Joſephus, not only throws the cleareſt light on a paſſage which has hitherto been involved in obſcurity, but alſo ſhews that the whole hiſtory of St. Paul's impriſonment; the conſpiracy of the fifty Jews, with the conſent of the Sanhedrim; and their petition to Feſtus to ſend him from Cæſarea to Jeruſalem, are facts which correſpond to the hiſtory of the times.

In the twelfth ſection the author removes the objections which have been ſometimes made to the authenticity of the New Teſtament from

from the contradictions real or apparent between the hiſtorical parts of it and the accounts of profane authors. Wherever the evangeliſts really differ from Joſephus and other writers, he proves, in the moſt ſatisfactory manner, that, independent of inſpiration, which in the preſent inquiry he properly overlooks, the fulleſt credit is due to the former authors; that they had the beſt means of information, as well as the ſmalleſt inducement to deviate from the truth; and that of the contradictions, which at firſt ſight appear real, ſome are only apparent.

In proving the authenticity of the New Teſtament, Michaelis, like Lardner, makes no uſe of the teſtimony of ſpurious writings. Hence, he refers not to the Canons called Apoſtolical, though in one of them we have a catalogue of the books of the Old Teſtament as they are received by proteſtants, and of the New, with the exception of the Apocalypſe, which alone is omitted. We readily admit that he has completely proved the authenticity of the books called Homologoumena, without calling in the aid of writings which are in any ſenſe ſpurious; but the Canons, to which we allude, though neither dictated by the apoſtles, nor written by St. Clement, are entitled to a degree of reſpect, to which no work forged in the name of an individual can juſtly lay claim. They are indiſputably of high antiquity; for they are referred to as antient eccleſiaſtical canons by Athanaſius, Baſil the Great, and the council of Nice. They ſeem to have been compiled by ſeveral ſynods in the third century, and collected, not all at once, but gradually, as they were enacted; and it is certain that they formed the rule of diſcipline for the eaſtern part of the primitive Church. They afford, therefore, an illuſtrious proof of the ſenſe of that Church reſpecting the authenticity of the books attributed to Matthew, Mark, Luke, John, Paul, Peter, and James; for though the canon mentions the *Apoſtolical Conſtitutions*, attributing them to Clement, it is obvious from the manner in which that work is introduced, that a diſtinction was made between it and the canonical writings. Indeed it appears evident to us that the whole clauſe relating to Clement and the *Conſtitutions*, has, at ſome period ſubſequent to the council of Laodicea, (anno 367,) been tagged to the Canon by ſome unſkilful hand*; for the Laodicean Canon, which enumerates the

* The learned and primitive Biſhop Beveridge thinks otherwiſe. The books of the New Teſtament are, in the canon, enumerated thus; "The four goſpels of *Matthew, Mark, Luke*, and *John*; fourteen epiſtles of *Paul*; two of *Peter*; three of *John*; one of *James*; one of *Jude*; two epiſtles of *Clement*; and the *Conſtitutions* for you biſhops, publiſhed *by me*—δι ἐμου—Clement, in eight books, which are not to be divulged to all, becauſe of the myſtical things contained in it; and the acts of *us* the apoſtles." The biſhop infers from the inſertion of the words δι ἐμου, that the collector of theſe canons, and the publiſher of the *conſtitutions* neither was, nor pretended to be the Clement whoſe two epiſtles are mentioned after the epiſtle of *Jude*:

the ſacred books, ſeems to be a mere tranſcript of the apoſtolical canon; and in it no mention is made either of Clement's Epiſtles or of the Conſtitutions.

(To be continued.)

Pinkerton's *Modern Geography.*

(*Continued from Vol. XVII. p.* 386.)

OF a work comprehending ſo immenſe a maſs of multifarious information, it is evident that any account which we can give muſt be very circumſcribed and partial. A detailed analyſis of it is plainly impoſſible. We can, therefore, characteriſe it only in general terms, and, by producing ſome ſpecimens, enable our readers to eſtimate for themſelves, the kind and degree of inſtruction and amuſement which it is calculated to afford. Of the plan we have been at conſiderable pains to exhibit a pretty full and correct idea; and of the execution we cannot but ſpeak, on the whole, in the language of the moſt decided approbation. Nor has our opinion been formed on a haſty and inattentive, but on a cool, deliberate, and, in many inſtances, repeated, peruſal. We therefore recommend this ſyſtem to the public, with the utmoſt confidence, as a capital production, with which there is nothing in the Engliſh language that deſerves at all to be compared. It is a monument undoubtedly of ſingular induſtry, of extenſive knowledge, and of diſcriminating judgment. One eminent advantage the reader will find in it, which he will find in no preceding ſyſtem; and that is the ſcrupulous punctuality with which the author has conſtantly quoted his authorities. This, it will univerſally be acknowledged, is an improvement of the higheſt magnitude, which, while it places, in the moſt conſpicuous light, the patient reſearch and candid good faith of the writer, is productive of many deſirable conſequences to the reader. It not only inſpires him with rational truſt in the capacity and fidelity of his inſtructor, but by indicating the proper ſources of information, furniſhes him, in any caſe of difficulty or doubt, with the readieſt means of deciding for himſelf.

Our firſt extracts from Mr. P.'s book ſhall be his ſketches of Engliſh and of French manners, which, we think, are well drawn, and likely to prove acceptable to the generality of our readers.

" The Engliſh are generally eſteemed to exceed in the uſe of animal food; but, after the recent importations of French emigrants of all claſſes, this poſition begins to be doubted. If ſtomachic diſeaſes be really more

---

Jude: and he offers ſome plauſible arguments in ſupport of his opinion that the *Conſtitutions* were publiſhed, and the Apoſtolical Canons collected by Clement of Alexandria. It appears to us, however, that he muſt be miſtaken; for Clement of Alexandria could not have called the *acts of the Apoſtles—αἱ πραξεις ἡμων των αποστολων.*"

frequent

frequent than in other countries, they may more juſtly be aſcribed to our potations of heavy malt liquor, which deſervedly ſtrike foreigners as a ſingularity in Engliſh diet. Even our lighteſt liquors of that ſort have not eſcaped their remark; for a late French traveller has obſerved, that the Engliſh commonly drink at their meals a ſort of medical ptiſan, which they call *ſmall beer*. Our anceſtors prided themſelves in the variety and richneſs of their ales; and old writers enumerate many ſorts, as Cock, Stepney, Stitchback, Hull, Derby, Northdown, Nottingham, Sandback, Betony, Scurvy-graſs, Sage-ale, College-ale, China-ale, Butler's-ale, &c.; nor even at preſent do we refuſe praiſe to the various qualities of our Burton, Dorcheſter, Taunton, Scottiſh, and other ales. But the moſt peculiar malt beverage is *porter*, which ought to be ſolely compoſed of brown or high-dried malt, hops, liquorice, and ſugar, but is ſometimes debaſed by other ingredients: that of London is particularly famous, and is an article of exportation, being eſteemed a luxury on the banks of the Delaware, and [of] the Ganges. Punch was another national liquor, compoſed of ſpirits, water, acids, and ſugar, but its uſe is now in the decline, though the late Dr. Cullen eſteemed it a ſalutary potation in a moiſt and variable climate. The prodigious conſumption of tea is another peculiar feature, the uſe of that plant being rare in other European countries; to phlegmatic conſtitutions it may be beneficial, but, among the common claſſes, its enervating powers are often attempted to be corrected by the uſe of ſpirituous liquors. The latter bane has been long known in Ruſſia, and other northern kingdoms, but in the milder climes of Great Britain and Ireland, is deſtructive of the health and morals of the people. The legiſlature has been often forced to interpoſe to prevent the growth of drunkenneſs, wretchedneſs, and vice; and it is to be wiſhed that a late committee of the Houſe of Commons had ſanctioned a motion that was made to reſtrict ſpirituous liquors to their ancient boundaries, the ſhops of the chymiſts.

" The ſimplicity of the Engliſh cookery ſtrikes foreigners as much as that of the dreſs, which, even among the great, is very plain, except on the days of court-gala. A Frenchman drinks his wine during dinner; but the late Mr. Gibbon has remarked, that the luxury of a daily table in England permits a gentleman to taſte half a dozen ſorts of wine during dinner, and to drink his bottle of claret afterwards. The red wine of Portugal is, however, a greater favourite than that of France, as its aſtringent and antiſeptic qualities are found highly ſalutary in a moiſt climate. A late French traveller (St. Fond) has remarked, that the Engliſh know not the proper uſe of coffee, but will ſwallow ſeveral cups of a brown water, inſtead of one cup of the real ſtrong coffee drunk in other countries.

" The houſes in England are peculiarly commodious, neat, and cleanly; and domeſtic architecture ſeems here arrived at its greateſt perfection. The dreſs, as has been before obſerved, is rather plain and neat, than ſplendid; a praiſe which alſo applies to that of the ladies, who have now abandoned the tight form, ſo prejudicial to health, and have aſſumed much of the Grecian eaſe and elegance.

" The amuſements of the theatre and of the field, and various games of ſkill or [of] chance, are common to moſt nations. The baiting of bulls and bears is, it is believed, nearly diſcontinued. One of the moſt peculiar amuſements of the common people is the ringing of long peals with many changes, which deafen thoſe who are ſo unhappy as to live in the neighbourhood of the church. (Vol. i. Pp. 63, 64.)

The

The following picture of the French character is painted with a maſterly pencil:

"The manners and cuſtoms of the French have been ſo often delineated, that the theme has become trivial and familiar. The moſt pleaſing parts of the portrait are vivacity, gaiety, politeneſs, a ſingular diſpoſition towards ſocial enjoyments, and that *savoir vivre* which enables the adept to diſpoſe of his occupations and pleaſures in an agreeable ſucceſſion, free from liſtleſsneſs or fatigue. In general, Frenchmen regard care as a mortal poiſon, and ſtudy, if poſſible, to avoid its moſt diſtant approach. On the other hand, ancient and recent events conſpire to fix a ſanguinary ſtain on the national character, which one would little expect amid ſo much gaiety and ſeeming benevolence. The cauſes of this incongruity might afford an ample ſubject for philoſophical inquiry. Even the violent changes which have taken place ſeem to have little affected their characteriſtic gaiety, and Paris continues to be one of the happieſt cities in the world: while the ſcreams of maſſacre reſounded in ſome parts of the city, in others the theatres were crowded, and nothing was heard but ſounds of pleaſure.

"The ancient and rooted enmity between France and England nouriſhed many prejudices againſt the French character, which have ſince diſappeared in the reports of more candid authors. Yet, with travellers accuſtomed to the elegance of Engliſh life, many of the French manners and cuſtoms cannot be reconciled to ideas of phyſical purity; and the example of the perſonal and domeſtic cleanlineſs of the Engliſh muſt ſtill be recommended to imitation. The laws and decencies of marriage are alſo frequently ſacrificed; and the looſeneſs of the French morals, in regard to the ſex, has become proverbial. A republican form of government* has not ſuperinduced republican manners, nor has the liberty of divorce proved any bond of chaſtity. As every thing continues to be ruled by faſhion, it is not unreaſonable to hope that even virtue may become faſhionable.

"While ſome phyſicians have attempted to account for Engliſh melancholy from the quantities conſumed of animal food, it appears, on the contrary, that a Frenchman will conſume as much as two Engliſhmen, diſguiſed, indeed, and modified, ſo as to beguile and ſtimulate the appetite to larger indulgence. In the difference of climate, therefore, and in the uſe of light wines, muſt be ſought the chief phyſical cauſes of this diſcrepancy. The houſes of the French often diſplay a ſtrange mixture of magnificence and naſtineſs; and while even a cottage in England will ſhew attention to the comforts, conveniencies, feelings, and infirmities of human nature, in France the noſe may be aſſailed, while the eyes are enraptured. France has long afforded models of dreſs to all Europe; nor have the faſhions of Paris yet totally loſt their fantaſtic authority. In the frequent and ridiculous alluſions to the ancient republics, none of which bore the moſt diſtant reſemblance of modern France, it was natural that the Grecian and Roman dreſs ſhould afford models of imitation, and an infallible conſequence that the dreſs would become more elegant. In a country where life itſelf is an

---

* It is here proper to obſerve that Mr. P. conſiders the preſent government of France as republican in *form* only: for he elſewhere deſcribes it as it really is, A MILITARY DESPOTISM, "THE DESPOTISM OF FREEDOM." (Pp. 254, and 291.)

amuſement,

amuſement, it is to be expected that the diverſions ſhould be infinitely varied. In the capital, theatrical repreſentations bear the chief ſway, and every evening about twenty theatres are open and full. Yet theſe republicans do not rival their favourite Greeks and Romans, in opening theatres and amphitheatres at the expence of government; an inſtitution worthy of modern imitation, as to afford amuſements to the people may frequently ſave them from finding their own amuſements in drunkenneſs and other low vices." (Pp. 257, 258.)

Of the wiſdom or propriety of this laſt ſentiment we are by no means convinced. To furniſh, in any ſtate, the people with amuſements at the public expence, though, in ſome degree, it might, at firſt, preſerve them from drunkenneſs, would, we think, at laſt, have the infallible effect of eradicating all the habits of induſtry, (which is the guardian of good morals,) and of plunging them into thoſe of inveterate idleneſs, and of its conſtant concomitant, unbridled licentiouſneſs.

We are happy to contemplate, in Mr. P.'s mirror, the yet impoſing power and reſources of Auſtria. "Its hereditary dominions," he ſays, "entitle it to rank among the chief European powers, being of wide extent, and great importance, and boaſting a population of not leſs than 20,000,000, more concentrated than the diffuſe population of Ruſſia, and perhaps the next power to France, not in arms only, but on the broad and deep rooted baſis of compact numbers of inhabitants." (p. 334.) The following account of Auſtrian literature we inſert, as both curious in itſelf, and accompanied with reflections of conſiderable moment:

"Excluſive of the Italian provinces, the literary hiſtory of the Auſtrian dominions cannot aſcend to a remote period. That of Auſtria proper, in particular, is little intereſting; and even the chronicles and lives of ſaints are comparatively recent. If the Emperor Maximilian, grandfather of Charles V., be the author of an eccentric poem, alluding to the events of his own life, and uſually aſcribed to him, though many aſſign it to his chaplain, he may be conſidered as the father of Auſtrian literature, as well as of Auſtrian greatneſs. But the ſucceſſion of authors is interrupted; and many of thoſe who flouriſhed at Vienna were aliens. Wolfgangus Lazius is but a dreaming antiquary; and in the ſame century Cuſpinian has ridiculed Haſelbach, the profeſſor of divinity, who having begun a courſe of lectures on Iſaiah, had not, in twenty-one years, finiſhed the firſt chapter. The like perverſity of taſte continues *to* [in] modern times; and Rieſbeck has depicted in warm colours the metaphyſical abſurdities of the Auſtrian profeſſors, and the abject tone of ſlavery and flattery, which pervades even the little ſolid literature that is known. For, at Vienna, the Emperor is conſidered as the ſucceſſor of Auguſtus, as abſolute monarch of Germany; while, in the other provinces of that wide region, he is more juſtly regarded as a nominal head, though highly reſpectable as King of Bohemia and Hungary. In the medical branch, Van Swieten, Storck, and others, have acquired deſerved celebrity; but though Vienna *ſwarm* [ſwarms] with pretended literati, or men who can talk and write nonſenſe in Latin, there are a few who have acquired a ſhadow of reputation, ſuch as Hell, Martini, Denis, and Sonnerfels; yet the firſt was a Sileſian, and Denis from Bavaria. In

antiquities

antiquities occur the names of Froelich, and [of] one or two other numiſmatic writers, who compoſe vaſt volumes upon ſmall ſubjects.

"Bohemia and Hungary have no ancient claims to literature. Coſmas of Prague, a venerable hiſtorian, flouriſhed about the year 1130; and Hungary has a *cotemporary* [contemporary] father of hiſtory in the anonymous notary of King Bela. Yet the encouragement given to writers by the celebrated Mathias Corvinus little ſtimulated native literature; for Bonfinius was an Italian. Nor is there any Hungarian writer particularly celebrated among the modern Latin claſſics; nor the native language yet known by any work commanding celebrity. Baron du Born, a native of Tranſylvania, has written many able works in natural hiſtory; but he uſed the Latin and French languages. An inquiry into the cauſes which have retarded the progreſs of letters and philoſophy in the Auſtrian dominions, would be more uſeful than the bare enumeration of a few names. They would be found to ariſe partly from the coarſeneſs of the German dialect, and the abſence of the Slavonic and Hungarian from the learned languages of Europe; partly from numerous wars of ambition, which ſometimes endanger the very exiſtence of the ſtate; in yet greater meaſure from the military education of the nobility, or rather indeed from their ignorance, for many conſummate officers have been men of letters: but above all, this defect muſt be aſcribed to that metaphyſical bigotry which perverts their rational powers, and blights every bud of genius and ſolid knowledge. The books prohibited at Vienna probably exceed in number thoſe of the Index Expurgatorius; and though the government *have* [has] no doubt a right to watch over thoſe of a political tendency, yet this jealouſy needs not be extended to works of mere ſcience written by heretics. On the other hand, ſome blame muſt doubtleſs extend to authors who introduce into ſcientific productions their political dogmata, and viſionary views of ſocial perfection, with attacks upon eſtabliſhed forms of worſhip and government, totally unlike the procedure of the ancient philoſophers, who were teachers of content and moderation. Yet a government ſhould ſelect the happy mean between that fanatic bigotry, which alike freezes literature and every branch of induſtry; and that licentiouſneſs of the preſs, which, by wantonly ſapping perſonal reputation and the laws, tends to deſtroy every habit of virtue, and can *only lead* [lead only] to anarchy." (Pp. 350,—352.)

This ſketch is well executed. Yet we cannot help obſerving, that the chilling influence which our ingenious author attributes to the bigotry of the Auſtrian government is probably much over-rated. Narrow as the notions of that government may be, we have never heard that the ſentiments of the government of Spain have been ſuppoſed more liberal. Yet the literature of Spain, by our author's own account of it, is highly reſpectable and rich, though little known in the other countries of Europe. His view of it, did our limits permit, we would willingly inſert, as affording a contraſt of a conſolatory nature to the melancholy dearth of Auſtrian genius. We may mention, however, as honourable to Spain, that "an elegant tranſlation of Salluſt has been publiſhed by the heir-apparent, to the monarchy." (p. 420.) Of Spaniſh learning in general a good account may be found, by the mere Engliſh reader, in Baretti's travels. The eminent ſucceſs with which letters were formerly cultivated in Iceland is a

wonderful phenomenon; and, as Mr. P.'s notice of it is ſhort, we ſhall here tranſcribe it.

"It is a truly ſingular circumſtance, in the hiſtory of European literature, that letters highly flouriſhed in the remote republic of Iceland, from the eleventh to the fourteenth century; and, independent of the fabulous Sagas, which might be counted by hundreds, the ſolid and valuable works then produced in that iſland might fill a conſiderable catalogue. From Iceland we derived the Edda, and our knowledge of the ancient Gothic mythology. From Iceland the Swedes, Norwegians, Danes, and Orcadians, draw their chief intelligence concerning their ancient hiſtory; Snorro, in particular, being ſtyled the Herodotus of the north: and the Landnama, or book of the orig ns of Iceland, is a *unique* work, diſplaying the names and property of all the original ſettlers, and the circumſtances attending the diſtribution of a barbaric colony." (p. 503.)

Mr. P. has been minutely attentive to trace, as far as it could be traced, the primitive population of every country on the face of the globe. As a fair and conciſe ſpecimen of the manner in which he treats this engaging ſubject, we ſhall exhibit what he ſays of the firſt inhabitants of Denmark, with whom our connection is intimate and cloſe.

"The original population of Denmark appears to have conſiſted of Cimbri, or Northern Celts, the anceſtors of our Welſh, *and who* [dele *and*] in particular, held the Cimbric Cherſoneſe, or modern Jutland and Sleſwick. On the progreſs of the Goths from the N. and E., the Cimbri were expelled; and being joined by part of the Teutones, or more ſouthern Germans, they were in queſt of other poſſeſſions, when they were defeated by Marius. Yet the Cherſoneſe continued to retain their name; and Tacitus mentions, that in his time there exiſted a ſmall ſtate of the Cimbri, probably near the mouth of the Elbe, while the remainder of the Cherſoneſe was poſſeſſed by ſeven Gothic tribes, among which he names the Angli, who afterwards gave appellation to England, and who appear to have reſided in the eaſtern part of Sleſwick, where there is ſtill the province of Anglen. The original poſſeſſors of Norway, which, with Sweden, conſtitutes the ancient Scandinavia, appear to have been the Fins and the Laps, who were driven to the northern extremities by the Gothic invaſion, allegorically ſaid to have been conducted by Odin, the god of war. The population has ſince continued pure and unmixed by foreign conqueſts; and the Norwegians ſtill retain the muſcular frame, blooming countenance, and yellow hair of the Normans, ſo well known in France, Italy, and England." (p. 488.)

Our readers, we are certain, would be highly gratified by Mr. P.'s deſcription of the Laplanders, which is extracted from Leems, a Daniſh miſſionary, long reſident in their bleak and dreary region. Indeed, his account of the northern nations is, altogether, exceedingly captivating. So is that of Switzerland, at all times an intereſting country, but doubly, of late, endeared to every feeling mind, on account of the deep calamities inflicted on it by the great unprincipled DESTROYER. One of the richeſt, moſt curious, and moſt elaborate compartments of Mr. P.'s ſyſtem, is that which contains his obſervations

tions on mountains, thoſe great and ſtriking features of countries. In thoſe on the celebrated chain of the Alps, their direction, heighth, and internal conſtitution, the lover of nature, and the ſtudent of geology, will find an ample fund of entertainment. We have room for no more but a beautiful, though general, ſketch, which rivals, we think, the ſubject itſelf in ſublimity.

" It was reſerved for this age of enterpriſe to diſcloſe the ſecret wonders of the ſuperior Alps. The enormous ridges, clothed with a depth of perpetual ſnow, often crowned with ſharp obeliſks of granite, ſtyled by the Swiſs horns or needles; the dreadful chaſms of ſome thouſand feet in perpendicular height, over which the dauntleſs traveller ſometimes ſtands on a ſhelf of frozen ſnow; the glaciers or ſeas of ice, ſometimes exceeding thirty or forty miles in length; the ſacred ſilence of the ſcenes before unviſited, except by the chamois and goat of the rocks; the clouds, and ſometimes the thunder-ſtorm, paſſing at a great diſtance below; the extenſive proſpects, which reduce kingdoms as it were to a map; the pure elaſticity of the air, exciting a kind of incorporeal ſenſation; are all novelties in the hiſtory of human adventure." (p. 583.)

With the following more extended deſcription, in no degree, we think, inferior to that which we have juſt now given, we are under the neceſſity of diſmiſſing the firſt volume of this great and valuable work. On the ſecond volume, which is ſingularly important, our remarks muſt be reſerved for another number.

" To enumerate the natural curioſities of Swiſſerland would be to deſcribe the country. The Alps, the glaciers, the vaſt precipices, the deſcending torrents, the ſources of the rivers, the beautiful lakes and cataracts, are all natural curioſities of the greateſt ſingularity, and moſt ſublime deſcription. Of late the glaciers have attracted particular attention; but thoſe ſeas of ice, interſected with numerous deep fiſſures, owing to ſudden cracks which reſound like thunder, muſt yield in ſublimity to the ſtupendous ſummits clothed with ice and ſnow, the latter often deſcending in what are called avalanches, or prodigious balls, which, gathering as they roll, ſometimes overwhelm travellers, and even villages. Nay, the mountains themſelves will ſometimes burſt, and overwhelm whole towns, as happened in the memorable inſtance of Pleurs near Chiavana, in which thouſands periſhed, and not a veſtige of a building was left; nor are recent inſtances, though leſs tremendous, wholly unknown. The vaſt reſervoirs of ice and ſnow give birth to many important rivers, whoſe ſources deeply intereſt curioſity. As an example, the account which Bourrit gives of that of the Rhone may be ſelected. 'At length we perceived through the trees a mountain of ice as ſplendid as the ſun, and flaſhing a ſimilar light on the environs. This firſt aſpect of the glacier of the Rhone inſpired us with great expectation. A moment afterwards this enormous maſs of ice having diſappeared behind thick pines, it ſoon after met our ſight between two vaſt blocks of rock, which formed a kind of portico. Surpriſed at the magnificence of this ſpectacle, and at its admirable contraſts, we beheld it with rapture. At length we reached this beautiful portico, beyond which we were to diſcover all the glacier. We arrived: at this ſight *one* would ſuppoſe *one's ſelf* in another world, ſo much is the imagination impreſſed with the nature and immenſity of the objects. To form an idea of this ſuperb ſpectacle, figure in your

mind a ſcaffolding of tranſparent ice, filling a ſpace of two miles, riſing to the clouds, and darting flaſhes of light like the ſun. Nor were the ſeveral parts leſs magnificent and ſurpriſing. One might ſee as it were the ſtreets and buildings of a city, erected in the form of an amphitheatre, and embelliſhed with pieces of water, caſcades and torrents. The effects were as prodigious as the immenſity and the height; the moſt beautiful azure, the moſt ſplendid white, the regular appearance of a thouſand pyramids of ice, are more eaſy to be imagined than deſcribed. Such is the aſpect of the glacier of the Rhone, reared by nature on a plan which ſhe alone can execute: we admire the majeſtic courſe of a river without ſuſpecting that which gives it birth, and maintains its waters, may be ſtill more majeſtic and magnificent." (Bourrit, iii. 163.) He afterwards deſcribes the river as iſſuing from a vault of ice, as tranſparent as crystal, and illuminated by streams of ſunſhine darting through apertures in the roof." (Pp. 589, 590.)

(To be continued.)

Military Memoirs, relating to campaigns, battles, and ſtratagems of war, ancient and modern. Extracted from the beſt authorities. With occaſional remarks. By the Author of the War in Aſia, from 1778 to 1784; of the Hiſtory of Europe, in Dodſley's Annual Regiſter, continued from 1791 to 1801, both incluſive, (1793 excepted;) and the tranſlator of Mr. Cunningham's MSS. Hiſtory of Great Britain, in Latin, from the time of Cromwell, to the acceſſion of George I. 1 vol. 8vo. Pp. 588. Price 10s. 6d. Johnſon. 1804.

FROM the works mentioned in the title-page, our readers will perceive, that the author is Dr. William Thomſon; and a dedication to the Duke of York is ſubſcribed by the name of that gentleman. The leading object of the performance is to exhibit military operations and events in ſuch a manner as to ſhew the cauſes by which the reſults were determined. "The event of war," ſays the preface, "generally depends on the ſuperiority of talents in thoſe who form and execute military plans. Here lies the ſtrength of armies more than in their numbers, or even their veteran diſcipline. Hiſtory, both ancient and modern, abundantly proves that victory has not ſo often turned upon the comparative maſſes of oppoſite numbers, as on the quantum of matter, to borrow a phraſe from the mathematicians, multiplied into its velocity, and both, by ſkilful evolutions, ably and dextrouſly directed." That, in the great majority of caſes, victory has followed ſuperior genius, wiſdom and ſelf-poſſeſſion, is the leſſon that the author of theſe memoirs ſeeks to inculcate; and in his execution of his taſk, he has very ſteadily kept in view UNITY OF DESIGN. Taking a general view of the qualifications of a leader of armies, our author obſerves, that one of the moſt important attainments is to know the character of mankind, and particularly the character of the enemy. Julius Cæſar, he obſerves, in his campaigns againſt the Gauls, Germans, and Britons, was careful in the firſt place, not only to learn the nature

ture of the country, and the military force and reſources of the nations which he was about to invade, but to inveſtigate their government, and above all their character. One feature in the military character of the Gauls, eaſily deducible from their diſpoſitions, he particularly points out as applicable to the ſucceſſive inhabitants of that country, from the age of Julius Cæſar to the preſent. Sudden in their reſolutions, unſteady, without perſeverance, without patience, they are more fitted for making than for ſuſtaining and repelling an attack. The victories of the French have been owing to their attacks, their defeats to attacks made upon them. This general fact our author undertakes amply to illuſtrate in his military memoirs. He thinks it has been leſs attended to by nations at war with France, than prudence and expediency required.

The work is divided into three parts. The firſt comprehends an account of war before the invention of gun-powder, beginning with the times of Homer, and ending with the laſt battles which the Engliſh and Scotch fought during the reign of Edward II. and in the beginning of the reign of his ſon.—The ſecond part contains war after the invention of gun-powder, beginning with the battle of Crecy, and ending with the battle of Fontenoy.—The third part deſcribes war ſince the introduction of the Pruſſian tactics, and brings it down to the battle of Alexandria in 1801. It is now neceſſary to advert to the authorities of our author.

In ancient military hiſtory he has chiefly reſorted to Xenophon, the moſt experienced hiſtorian of Grecian warfare; to Arrian, the moſt accurate narrator of the exploits of Alexander; Polybius, the only authentic war hiſtorian of the conteſts between the Romans and Carthaginians, the only writer who has fully unfolded the genius of a Scipio and a Hannibal. The wars of Cæſar he takes from the moſt accurate ſource; Cæſar himſelf; and occaſionally calls in Plutarch for ſupplementary information, on different parts of Roman military hiſtory; he alſo has recourſe, though not often, to modern military criticiſm on ancient warfare. He has read Sir Walter Raleigh with conſiderable advantage, and is impreſſed with a very high idea of the wiſdom of that writer. His authorities for the wars of the middle ages are in a great degree French, eſpecially Froiſſard and Mauvillon. For Engliſh efforts he chiefly refers to Hume, and ſometimes to Rymer; for battles between the Scotch and Engliſh, he principally conſults Hume and Buchannan. As he deſcends nearer to modern times, he refers to Guicciardini, Father Daniel, Bayard, and Strada. The exploits of Guſtavus Adolphus are taken from his hiſtorian Gualdo, and his military inventions from Grimoard. To none of theſe authorities can we make any objection. When our author reaches the wars of Marlborough, we think of Engliſh hiſtorians he, too excluſively quotes Cunningham; not that we impeach the authority, but there are other authorities which are alſo deemed weighty. His accounts of Frederick are chiefly taken from Grimoard's picture of the reign of Frederick. In his account of the American war, his ſole

except in one inſtance, is Captain Stedman, a very decent, uſeful writer; but certainly not the only one who has handled that ſubject; and certainly one who is not paramount in hiſtorical fame or importance. For the events of the laſt war he refers chiefly to Dodſley's Annual Regiſter. The following reaſon he adduces for citing that work: "It may," he ſays, "well occaſion a ſmile to ſee a man, who acknowledges himſelf to be the writer of the Hiſtory of Europe, in Dodſley's Annual Regiſter continued, ſo often quoting that publication among the beſt authorities. But let it be recollected, that the authorities from whidh his ſtatements of military affairs are there given, are diſtinctly pointed out where thoſe authorities have been publiſhed." Our author adds, that he has been much aſſiſted by private information. From the object, plan, and authorities of this work, we now proceed to the execution.

He commences the memoirs by a deſcription of the battle of Thymbrium between Crœſus and Cyrus. This combat is very accurately detailed from Xenophon, and the purpoſe of the narrative is to ſhew that Cyrus, with a ſmaller number of troops, not better than thoſe of the Lydian monarch, obtained the victory, firſt by his general arrangement, which enabled his forces to act with combined and complete effect, whereas the movements of Crœſus were leſs connected. Secondly, Cyrus ſkilfully concealed part of his deſign of combat; Crœſus manifeſted the whole of his plan: thirdly, Cyrus had preſence of mind to remove unforeſeen obſtacles, and to avail himſelf of unexpected occurrences. Cyrus defeated Crœſus, not from commanding better ſoldiers, but from better directing his ſoldiers. He vanquiſhed the King of Lydia, and afterwards other ſovereigns, becauſe he was an abler man than any of his adverſaries. Our author makes ſeveral obſervations on the warfare mentioned in the Bible, eſpecially a ſcheme of Joſhua for cap uring the city Ai; and a very able ſtratagem it was. He quotes an account of the Trojan war, and imputes the capture of Priam's city to the ſuperior invention of the Greeks. In mere fighting, the Trojans and their allies were a match for the Greeks, but were overcome by ſtratagem. The next inſtance adduced to ſhew the efficacy of genius in war, is a contrivance of Cambyſes; but a ſucceeding example more forcibly illuſtrates the ſame truth. This was the battle of Marathon, in which, though the ſmall Athenian band was far more warlike than the Perſian multitude, yet they muſt have been overwhelmed by numbers, if it had not been for the ability of the general. Miltiades ſaw it would be vain to attempt the centre of the enemy, and that his hopes of ſucceſs muſt reſt on attacking a weaker part, which being thrown into confuſion, might diſturb the whole line; therefore he reſolved the onſet ſhould be from the wings, and to prevent his own handful from being ſurrounded, he occupied ſuch a poſition as ſecured his rear, and made ſuch preparations as ſecured each flank. With theſe offenſive and defenſive diſpoſitions he proceeded to battle. The Perſian generals had not ability to counteract theſe movements, they truſted to their numbers, and the mere weight of

the

he Perſian column; but the genius of Miltiades threw this ponderous body into confuſion, and its bulk attacked by ſkill, and managed without ſkill, proved its deſtruction. Our author could not have ſelected a happier inſtance of mind overcoming matter than the battle of Marathon. Another reflection, which he very ſeaſonably introduces upon this ſubject, is the ſpirit of enthuſiaſtic valour, by which generous men are inſpired to reſiſt an invading foe. The writer inadvertently ſuffered an error, we preſume of the preſs, to eſcape him in ſtyling the Darius, who was king of Perſia at the time of the battle of Marathon, Darius Ochus. The Darius in queſtion, as the Doctor well knows was the ſon of Hyſtaſpes. Ochus was one of the laſt of the Perſian kings one hundred and thirty years after. After the battle of Marathon, our author proceeds to the exploit of Leonidas; the general efforts of the Greeks, and the inefficiency of multitudes headed by ſuch a man as Xerxes, againſt troops which had ſuch commanders as Themiſtocles. When the Doctor reaches Epaminondas, we are ſurpriſed to find that he confines his conſideration entirely to the battle of Mantinea, whereas Leuctra is fully as important an epoch in military hiſtory. There Epaminondas firſt formed that wedge column which the Doctor mentions; and by an attack on a part, broke the whole line of the enemy, with ſix thouſand Thebans, reckoned only ſecondary in valour, defeated twenty-four thouſand Lacedemonians, a nation that had hitherto been deemed invincible. Leuctra would have been one of the happieſt inſtances he could have choſen to illuſtrate his maxim, that victory depends much more on the genius of the general, than the troops which he has to command. Epaminondas, a very able man, with ſix thouſand, not better, if ſo good, troops, overcame Cleombrotus, an ordinary paſſable man, with twenty-four thouſand. At Leuctra the Thebans had to meet an enemy that knew not defeat: at Mantinea they encountered an enemy that they had ſignally defeated, and reduced from being the dictators of Greece to the loweſt humiliation and diſtreſs; as the author himſelf obſerves, at Mantinea Epaminondas was greatly ſuperior in numbers. Splendid as was that victory, therefore, it was of much eaſier atchievement than Leuctra, and fraught with leſs important military inſtruction. From Epaminondas our author naturally proceeds to Philip of Macedon, explains the phalanx, and indeed exhibits a very clear view both of the arms and arrangements, and their reciprocal adaptation. He follows Alexander through his expedition, and preſents an accurate account of the battle of the Granicus; but without much remark. On the battle of Iſſus, the ſiege of Tyre, and the conqueſt of Egypt, he makes no remarks; but proceeds to the battle of Arbela, which he deſcribes with very great accuracy, and clearly ſhews the vaſt ſuperiority of intellectual powers. Though brave and hardy men, the Macedonians being about ſeven and forty thouſand to eleven hundred thouſand in an open country, where the chief part of the Perſians could act, could be no match in phyſical ſtrength. The battle was won by the genius of Alexander ſo directing his attack, as to make the num-

bers deſtructive to each other. The following are his obſervations on the battle of Arbela.

" It is not to be doubted, that with an excellent arrangement, joined to the valour of his troops, Alexander completely defeated the ſuperior forces of Darius. Neither is it to be queſtioned, that, in the military ſchools of Greece, the battle of Arbela was pointed out as the model for great actions. In it are aſſembled all the manœuvres and operations known to the beſt Greek tacticians. For inſtance, the whole army drawn up in a line, obliquely inclined to that of the Perſians, in order to attack only one part of it, another line, oblique to the wing, to ſupport the cavalry, the half-facings, to be ready to attack the enemy in flank, when advancing; a ſecond line. behind the phalanx, to oppoſe any attack on their own rear; thoſe grand facings, or wheelings, from the centre backwards towards the wings, when the enemy ſhould appear on the flank; that denſe body, or wedge, of cavalry, at the head of the oblique line, with which Alexander puſhed on, to penetrate the open ſpace left in the Perſian line, the columns of infantry formed by the peltaſtes, or targeteers; the breaking through of the phalanx, by the Perſians; the mixture of light troops with the cavalry: in a word, the whole battle furniſhes the moſt admirable leſſons on the art of war of the antients."

Our author follows Alexander to the war in India, and battle with King Porus. Thence he paſſes to the warfare of other Eaſtern nations, and eſpecially the Parthians; and preſents a melanchly detail of the fate of Craſſus, which was evidently incurred by that general's want of ſkill and total ignorance of the enemy with whom he had to contend. He obſerves that the Parthian mode of warfare is the ſame (with different arms) with that which in latter times has been carried on by Hyder, Tippoo, and the Mahrattas:

" To ſcour the country, cut off convoys, exhauſt their enemy by a long dance after them, through countries with which they are unacquainted, and in which they may be ſurprized by ambuſhes; or, on the other hand, as circumſtances require, or opportunities invite, to draw them into the plain country, where their immenſe bodies of cavalry may act againſt ſmaller, though firmer, bodies of infantry, with advantage; where they may haraſs them by conſtant ſkirmiſhes, without much loſs to themſelves, or completely ſurround them."

From the Macedonians and Aſiatics our author proceeds to the Romans; and firſt conſiders the legion as oppoſed to the Macedonian phalanx, and exemplifies the juſtneſs of an obſervation which we quoted from the preface, that victory depends not merely on the maſs, but the compound ratio of force and velocity, together with ſkilful direction. The united ſtrength and verſality of the Roman body was ſuperior to the mere ſtrength of the phalanx. The phalanx was adapted only to ſpecific ground, whereas the legion could act on any ground. This remark our author illuſtrates from the battle in which Flaminius overcame Philip, and compelled him to accept of a peace on the terms of the conqueror, and from the battle in which Æmilius Paulus defeated Perſeus the ſon of Philip, and reduced Macedonia to

be

be a Roman province. We are next conducted to the wars between the Romans and Carthaginians; and our author preſents, from Polybius, a very maſterly account of the battle of Cannæ. He clearly ſhews the pivot on which victory turned in a battle in which half the number of troops, generally inferior, beat eighty thouſand Romans, becauſe the ſmaller number was commanded by a moſt conſummate leader; and the greater number by an officer of ordinary talents with the preſumption and precipitancy of ſelf conceited ignorance. The battle of Zama was fought between two generals of the very higheſt ſkill, but the event there turned on the troops which they reſpectively commanded. The defeat of Hannibal there, when with an equal number contending againſt a General almoſt equal to himſelf, the troops of Hannibal being bad, and of his competitor being good, merely ſhews that the greateſt abilities cannot avail without materials. From the time of Hannibal the Romans were ſo much ſuperior to the enemies with whom they engaged, that our author thinks none of their wars afford much military leſſon, until the civil conteſt between Pompey and Cæſar. We do not altogether agree with him that, in this intermediate time, they met with no ſerious reſiſtance in their ambitious career. The war of Numantia, protracted by careleſſneſs and luxury, and brought to a cloſe by the reſtoration of diſcipline and energy, is not devoid of military inſtruction, perfectly coincident with that which our author ſo very ably delivers. The war of Jugurtha repreſſed the Roman ambition, and both under Metellus and Marius called forth very great diſplays of military ability, as may be ſeen in Salluſt. The Cimbri and Teutones did more than check the ambitious career of the Romans, they threatened the ſtate with deſtruction. The ultimate victories of the Romans over the valiant hordes of theſe Northern barbarians, tend ſtrongly to confirm the excellent and favouriſe poſition of our author, that in warfare genius and wiſdom are moſt likely to be ſuperior; at leaſt where they have great difficulties to encounter. The efforts of Sylla againſt Mithridates, a very obſtinate and formidable enemy of Roman ambition, illuſtrate the ſame principle. Sertonius, with Spaniards, long an overmatch for the Roman legions, is an inſtance of the ſame truth; and we do wiſh our author had not ſo curſorily paſſed over the ſeventh century of Roman war hiſtory. In the beginning of the eighth we find Cæſar at Dyracchium; and ſoon after are brought to the battle of Pharſalia, on which Dr. Thomſon has beſtowed very accurate attention; and of which he has exhibited a moſt maſterly view. Cæſar, he clearly demonſtrates, with a much ſmaller number of equal troops, (for they were all the beſt in the world) from a diſadvantageous ſituation, defeated Pompey, with his great numbers, very ſtrongly poſted. Cæſar certainly both in war and politics was uniformly ſucceſsful, becauſe he was a much abler man than any with whom he had to contend. In the ancient portion of the hiſtory, the battles, which are the beſt deſcribed, both afford and produce the moſt important military leſſons are the battles of Marathon and Arbela; Cannæ and Pharſalia. The

Doctor

Doctor thinks it would be idle to attempt, in such a limited work, an account of the most important battles fought by the Romans in the latter periods of their empire; and we, in a great measure, agree with him. Indeed the events of the declining ages of Rome, afford less of military than of moral lesson. It was not the extraordinary individual Hannibal by military genius and invention overcoming the less able Flaminius and Varro, though at the head of fully better troops, it was barbarian strength and energy against degenerate enervation. He gives a short account of Saracenic and Tartarian warfare, in the middle ages, over Asia, Africa, and Eastern Europe.—Next he brings us to events with which we are much better acquainted, the wars between England and Scotland. Both nations he justly deems among the least barbarous of the middle ages. Both were nationally gallant and intelligent, they respectively succeeded according to the talents of the prince by whom they happened to be commanded. Robert Bruce, one of the greatest monarchs of Scotland, headed his army of thirty thousand men, when Edward the Second, one of the weakest princes of England, headed the English of one hundred thousand men. They met at Bannockburn, and the superior ability of Robert in the choice of ground, disposition of his troops, and availing himself of events, decided the fate of the day. Not long after, Robert being dead, and a prince of very extraordinary ability, Edward the Third, on the English throne, the forces of Edward gained a signal victory at Halidown Hill.

We are now conducted to the second part—war after the invention of gunpowder. This period is introduced by some general remarks on the changes which it has produced in the art of war; after which we follow war history from the partial employment of that substance to its very general use; including a view of the various instruments to which the invention has given rise. Our author presents a sketch of the battles of Crecy, Poictiers, and Agincourt, which bore a striking resemblance to each other in disposition, operation, and result. At Crecy, Edward the Third was far inferior to the enemy in numbers, but occupied such a position as to give full effect to his troops, and, at the same time, secure them from being flanked or surrounded by the Gallic multitude. The French did not dispose of their men so as to avail themselves of their numbers; the Black Prince, who commanded the van, made such an impression as was irresistible where he pointed his force, and the confusion which he caused there extended to the rest. The new artillery of the English assisted in completing the dismay of the enemy; but the genius of Edward the Third in planning, and the energetic heroism of his son in executing, determined the victory. At Poictiers, the Prince of Wales had with twelve thousand to encounter sixty thousand; but now, at twenty-seven, mature in wisdom, as at seventeen he had been transcendant in heroism, he made such an arrangement as enabled all his men to act, and not nearly all the enemy. He irritated the French prince to advance into a lane, between hedges the most incommodious for his numbers, and which our Edward had previously prepared for his reception,

ception in a manner that Hannibal could not have exceeded. He lined the buſhes with troops on each ſide, attacked the defenceleſs flanks of the enemy, while he himſelf charged them in front; they endeavoured to retreat, but falling back among their own army, they communicated their confuſion. Edward, foreſeeing this probable contingency, had made diſpoſitions to avail himſelf of the diſorder, by poſting a party in ambuſcade to attack the French in the rear. The battle of Agincourt was gained by Henry againſt an army as much ſuperior as that which his great grandfather and great uncle had to encounter. He adopted a ſimilar order, ſecured his flanks and rear, and bore on one point of the French force with ſuch ability and effect as to produce confuſion and rout to the enemy, and a moſt deciſive victory to the Engliſh. If the French commanders had been equally ſkilful, they either would have avoided battle, or diſpoſed of their numerous and brave troops to much better advantage: but the valiant and wiſe princes of England defeated the French becauſe Providence had beſtowed upon them much better heads, and ſtill firmer hearts, than on their antagoniſts. Theſe are qualities, it muſt be owned, which many Engliſh commanders poſſeſſed and exerted; when they did our hiſtory has few defeats to record from Frenchmen, or any other enemies. The battle of Flouden was gained by the ſuperior ability of Surrey, over not a weak prince, but what had the ſame effect, a prince totally ignorant of war. Our author now proceeds to Turkiſh warfare, but their victories appear to have been gained by ſtrength and proweſs over effeminacy, more than by ability over intellectual weakneſs. The Turks had a military ſpirit, but never an eminent military genius. Next we are conducted to the wars in Italy, between the French and Spaniards, when artillery and muſketry began to be well underſtood. Here is exhibited a view of French progreſs in military ſkill. About twenty-five pages are devoted to the wars and inventions of Guſtavus Adolphus, and that is one of the moſt intereſting parts of the work. After an introduction on the modern modes of arranging armies he preſents a very maſterly view of the battle of Rocroi, wherein the ſuperior genius of Condé (by the bye we rather think he was then only Count or Duke d'Enguien, his father or other predeceſſor being alive), with an army not more numerous, overcame the fineſt body of infantry in the whole world. The victory of that Prince over Melos is certainly as ſtriking an inſtance in ſupport of our author's general doctrine as could be adduced.

We next attend the Doctor over ground that every Briton muſt tread with delight—the wars of Marlborough. The battle of Blenheim is one of his moſt maſterly exhibitions. Therein he clearly and luminouſly paints the Duke of Marlborough commanding an inferior force to Marſhal Tallard, who had an opportunity of poſting himſelf ſo ſtrongly as to be inacceſſible. The Duke of Marlborough ſaw Tallard was not availing himſelf of his advantages by fortifying approaches; he, therefore, availed himſelf of the omiſſion, moved forward with ſuch rapidity as gave the French no time for preparation. Marlborough,

rough, assisted by Prince Eugene, so arranged the whole combined troops that they acted as one body. Tallard, assisted by the Elector of Bavaria, made such dispositions that they were two detached armies. Marlborough occupied ground (which the French a little before might have seized) that enabled every company and every man to act efficiently. Tallard pent up a great body of his troops in a village whence they could not annoy the enemy, and could very little support their fellow soldiers. Seeing the dispositions of their commander the English and their allies went on with the boldest confidence. The skilful general, with his army all moving in harmony, defeated the unskilful general with his army in broken and detached bodies. In the character of Marlborough and Tallard we find victory and defeat. At Ramillies Marlborough gained a victory by equal superiority of talents and efforts. At Malplaquet, having to contend against Villars, a very able man, the still superior ability of Marlborough prevailed, but the victory was not so signal. Galway, commanding in Spain, though a brave man, at the head of as good troops as any which Marlborough commanded, was defeated, at Almanza, in enconntering a leader of superior genius, the Duke of Berwick. The fertile invention of the Earl of Peterborough recovered victory to the English in Spain. The next battle that is mentioned is the battle of Fontenoy, on the measures of which, our author touches delicately, and lays the blame, in a great measure, on the failure of the Dutch.

The third part brings us to war since the introduction of the Prussian tactics, and in prefatory pages, traces military arrangements from the time of the Greeks to the commencement of the seven years war. Our author gives a clear and concise sketch of the successive battles of Frederic, and no part of his narrative more strongly evinces his doctrine, that the ablest men are likely to make the best generals. Indeed in Frederic it was frequently the mere invention of the moment that determined the victory. Dr. Thomson now conducts us to a period which we contemplate with regret, our campaigns in America. But Frederic himself victorious at Rosbach, Miltiades at Marathon, Alexander at Arbela, Cæsar at Pharsalia, and Marlborough at Blenheim, do not more strongly evince the efficacy of talents and efforts to insure success than Howe with SUCH A BRITISH ARMY, *totally inefficient.* He had soldiers equal to any that ever existed; but the soldiers had not a general. In this part of his narrative our author, we think, abounds too much in extracts from the history of Stedman.

Lastly, we come to the wars that arose from the French revolution. In his account of the first campaign, 1792, he imputes the successes of the French near the close of the year to the enthusiasm of supposed liberty in some degree, but chiefly to the immense numbers which were brought into the field. The description of the battle of Jemappe is clear, but without any novelty of discovery or particular remark. He proceeds to the contests with the Prussians and Austrians, but here we find little generalization. The battle of Fleurus is accurately narrated, but without any retrospection of that separation of the allies, which

which was not without its influence on that event as well as the general reſult of the campaign. The ſucceding battles in the Low Countries between the French and Germans are mentioned, but with hardly any remark; and we muſt ſay, that no portion of the military memoirs preſent near ſuch a ſmall portion of military inſtruction as the campaigns 1793 and 1794 in Germany and the Low Countries. Indeed we cannot ſee one leſſon in the account of theſe two years, either of example or of warning, and very important years they are in military hiſtory, and through that importance infinitely more important in political hiſtory. The operation of the Engliſh troops in 1793 and 1794 we do not recollect to have ſeen once mentioned. Pichegru appears to us to have been a general equal to any, and, except Moreau, far ſuperior to any other general that ſupported the French revolution. We regret that he is not mentioned. After a ſhort ſketch of parties at Paris, our author proceeds to the firſt Italian campaign of Buonaparté, and very properly paſſes unnoticed mere rapidity of movements. Neither does he mention the battle of Lodi, which certainly appeared liker the deſperation of phrenzy than the cool intrepidity of a real hero. He attributes ſome degree of merit to the ſtratagem of that adventurer for eſcaping from a detachment of Auſtrians. The expedient, however, of pretending to be followed by a large body of men was quite obvious to invention, and very common in practice. Attending this leader to the cloſe of the campaign we are happy to find the Doctor does not aſſign his ſucceſs to diſtinguiſhed ability; but to rapid movement and verſatile dexterity. There was another cauſe on which we wiſh he had touched, the want of fidelity among many of the Auſtrian officers. Our author does not aſſert that Buonaparté ſurmounted great difficulties: we think he had not great difficulties to ſurmount. He beſtows high praiſe on Moreau; and then proceeds to the ſiege of Acre, which he repeats, in a great degree, from his own Annual Regiſter. This celebrated operation draws forth very few reflections. The Auſtrian and Ruſſian campaign of 1799 is alſo ſketched, but with little accompaniment of remark. Of the battle of Marengo our author preſents a ſhort and impartial account, and cloſes his memoirs with the battle of Alexandria.

The ſcantineſs of remark in the laſt nine years of the Memoirs we are far from imputing to want of powers in the author, to deduce from the hiſtory of that period as valuable leſſons as from any former period. But we are aware of the delicacy of the ſubject, and make allowances for the peculiar circumſtances of the caſe. Nevertheleſs, without entering into an inveſtigation of the deſign, plan, or execution, of every military meaſure that was adopted by Britain and her allies, we muſt, on the whole, obſerve, that as far as this nation was concerned, without being implicated in the counſels or operations of allies, we were ſignally ſucceſsful; and Britain, even in her military efforts of the laſt war, maintained that ſuperiority which Crecy firſt proved, and ſo many ſucceeding ſcenes have confirmed. We ſhould not have heſitated to take up Britiſh effort, and wiſh our author had

done

done the ſame. We rather, however, regret the want of what might, and we think would have produced able and valuable remark, than cenſure the omiſſion.

The Military Memoirs conſtitute a performance of combined information and inſtruction; always uſeful, and at preſent peculiarly ſeaſonable and intereſting. We have fairly and candidly ſtated points on which we differ from the author, in the ſame fairneſs we muſt pronounce our opinion that, on the whole, it is a work of meritorious deſign, beneficial tendency, and judicious ſelection, particularly deſerving of the peruſal of officers *and thoſe* who have the appointment of officers. The work is indeed an hiſtorical illuſtration, in military ſubjects, of the grand maxim of Juvenal, that a rigid adherence to the dictates of wiſdom in a great meaſure controuls the power of fortune.

" Nullum numen habes, ſi non prudentia deſit———
——— fortuna."

Daubeny's *Vindiciæ Eccleſiæ Anglicanæ.*

(Continued from Vol. XVII. P. 371.)

ON Mr. O.'s chapter concerning *Repentance* our author makes no remarks; and on that which treats of *Original Sin*, we find none which we deem of ſufficient importance to be laid before our readers. But his ſtrictures on Mr. O.'s ſixth chapter, which relates to *Juſtification*, are rich in ſound criticiſm, and in equally ſound divinity. He begins with obſerving that much of what has been written on the ſubject has been advanced more with a view to ſupport ſome pre-eſtabliſhed ſyſtem, than with an eye to the truth. But the real merits of the cauſe, he thinks, lie within a narrow compaſs.—Our venerable reformers laboured to eradicate the groſs and profitable error which had long prevailed in the Church of Rome with regard to the doctrine of human merit.

" Whoever, therefore, conſiders Chriſt to be the only *meritorious cauſe* of man's ſalvation, and works as requiſite to determine the quality of that faith which can alone be inſtrumental to the ſalvation of the party, will believe every thing neceſſary to be believed on this important ſubject. He will ſee that works, the fruit of faith, while, to make uſe of the language of our reformers, they are decidedly 'ſhut out from the *office* of juſtifying,' muſt ſtill be preſent in the juſtified party, (in all caſes where works are poſſible) as the *ſine qua non*, without which he will not finally be ſaved. 'For without holineſs (we are told) no man ſhall ſee the Lord.' This neceſſary diſcrimination between man's *title* to ſalvation, and his *perſonal qualification* for it, contains the whole pith of the argument employed on this much, though in my judgment, unneceſſarily, controverted ſubject." (Pp. 233-235.)

Mr. O., in order to prejudice his readers againſt thoſe who talk of two juſtifications, a *firſt* and a *final*, invidiouſly aſcribes the diſtinction to "Taylor the Socinian." But if the diſtinction be a true one, it is

not

not to be rejected becauſe held by a Socinian. Or muſt we renounce the doctrine of the Trinity becauſe it is held by the Church of Rome? This mode of arguing, or rather of biaſſing the reader's mind, is infinitely diſgraceful to thoſe who adopt it. But Mr. O. can by no means allow that "to be baptized" and "to be juſtified" are of the ſame import, though the Homily on Salvation employs them as ſynonymous. We wonder not at this; for his ſcheme excludes the notion that juſtification is annexed to baptiſm. Mr. O. is a ſtrenuous advocate for the *literal ſenſe* of our public ſtandards, when their language ſuits his purpoſe. But, in the preſent caſe, becauſe Dr. Hey allows that the word "juſtification" is ſeldom or ever uſed as ſynonymous with "baptiſm," except in our article and homily, Mr. O. thinks it "highly improbable that it is ſo uſed there." "This," ſays Mr. D. "appears to be ſtrange reaſoning. For, upon this principle, the articles and homilies, which are appealed to as the ſtandard for the church doctrine, are not to be received according to the letter, but according to the ſenſe [which] Mr. O. thinks proper to affix to them." (p. 238.) But our reformers, when they joined the words "juſtified" and "baptized" as ſynonymous, really meant what they ſaid: for they lay it down, as a fundamental poſition, that "*infants*, being baptized, and dying in their infancy, are by Chriſt's ſacrifice, waſhed from their ſins, brought to God's favour, and made his children, and inheritors of his kingdom of Heaven." (Hom. of Salv. p. 17.) But this, we preſume, Mr. O. himſelf will allow to be a good deſcription of perſons juſtified. The paſſage of the homily which we have here produced is alſo produced by Mr. O.; but, to guard, we ſuppoſe, againſt the "iniquity of quotation," he has given it in a form which, inſtead of teaching what it actually does teach, the *juſtification of infants by baptiſm*, makes it applicable to Chriſtians in general. This was eaſily done. Nothing more was required than to ſuppreſs the words "infants, being baptized, and dying in their infancy," and to ſubſtitute the ſimple pronoun *we*. "Had," ſays Mr. D. "the author of a 'Guide to the Church' *thus quoted*, he certainly would not have been ſpared" (p. 242.)

On this momentous ſubject our author appeals, as we had alſo done*, to the rubric at the end of the baptiſmal ſervice, and to the reference made by the XIth article to the homily on ſalvation. The argument drawn from theſe inconteſtible authorities we venture to propheſy that neither Mr. O., nor any of his "regular Evangelical Miniſters," will ever dare to meet. On this point they have only one alternative, which is either to relinquiſh the doctrines of Calvin, or their new deſignation of "the True Churchmen." But, ſays Mr. O. "the notion" that juſtification is ſynonymous with baptiſm, "is overthrown by their own hypotheſis; namely, that it ſuppoſes 'men to do their part faithfully;' and that we are then only put in a

* See ANTI-JACOBIN REVIEW, Vol. XV. P. 130—264.

way of being eternally happy, if all things go on well; but that we may loſe our way." That a perſon once juſtified can loſe his way is a doctrine which Mr. O., we know, like a good Calviniſt, regards as abſurd. It is nevertheleſs the doctrine of the Church, as we have unanſwerably proved in another place*. For our reformers, as Mr. D. obſerves, held the doctrine of *aſſurance* of ſalvation only ſo far as infants dying in their infancy were concerned; whilſt, in all other caſes, they conſidered baptiſm as the conveyance of benefits ſubject to contingency, as an admiſſion into a ſtate of ſalvation which might afterwards be loſt." Of this queſtion the judgment pronounced by the Church with regard to the penitent thief is deciſive.

But, argues Mr. O. if it be true that juſtification may be loſt, and alſo that it is the ſame as baptiſm, then, in order to regain it we muſt be rebaptized. If Mr. O. thought that this conſequence followed, he was groſsly ignorant of the doctrine both of the Church of England, and of the Primitive Church. His favourite Auguſtine taught a very different leſſon. "Semel perceptam," ſays that father, "parvulus gratiam non amittit, niſi propriâ impietate, ſi ætatis acceſſu tam malus evaſerit. Tunc enim etiam propria incipiet habere peccata, quæ non regeneratione," or a repetition of the ſacrament of baptiſm, "auferantur, ſed *alia curatione* ſanentur." (Ad. Boniſ. Epiſt. 98.) This *other cure* conſiſts in repentance, and renewed obedience. By employing this cure the perſon baptized retains the benefit of his original baptiſm, which needs not be repeated. "And in this ſenſe," adds our author, "though not in the ſenſe in which it is uſed by ſome modern teachers, the maxim 'once regenerate and always regenerate' is a true maxim in Chriſtianity, and was an eſtabliſhed one in the Primitive Church." (P. 247.) We are far, however, from being of opinion that Mr. O. believed in the juſtneſs of his own inference from juſtification's being ſynonymous with baptiſm. We obſerved†, as Mr. D. alſo does, that he produces, from the homily on ſalvation, a paſſage which renders his own reaſoning ridiculous. We ſaid that we ſuppoſed that he intended to be witty. But, perhaps, we ſhould have been nearer the truth if we had ſaid that this was one of his meaneſt attempts to confound the queſtion, and to puzzle his readers.

Mr. O. however, talks of baptiſm as "a bare admiſſion into the Chriſtian religion, (p. 180.); and the doctrine of the Chriſtian Obſerver is that "Baptiſm is *only* the outward ſign of an admiſſion into the Church, adminiſtered by fallible men, and may or may not be accompanied by the inward and ſpiritual grace of juſtification, which is the act of God alone." (Chriſ. Obſ. July 1802.) Mr. O. too, having laid it down that a man is juſtified only when he rightly believes (p. 179.), very evidently diſbelieves that infants are juſtified by baptiſm. Thus do Mr. O. and the Chriſtian Obſerver, to uſe the words

---

* See ANTI-JACOBIN REVIEW, Vol. XV. Pp. 279, 280.
† See ANTI-JACOBIN REVIEW, Vol. XV. P. 265.

of

of our excellent author, " in *direct contradiction* to the expreſs doctrine of our Church, think—*the former*, that perſons *under age* cannot be juſtified by baptiſm; *the latter*, that the inward and ſpiritual grace *may* or *may not* accompany the outward and viſible ſign; whilſt *both*, with the XXVth and XXVIIth articles, as it were, ſtaring them in the face, which tell them that 'baptiſm is not only a ſign of profeſſion, but alſo a ſign of regeneration; by which, as by an inſtrument, the promiſes of God are viſibly ſigned and ſealed' to the baptized party, appear to be equally agreed in conſidering baptiſm as 'only the outward ſign of admiſſion into the Church;' or, in Mr. O.'s words, 'the bare admiſſion into the Chriſtian religion." (p. 255.)

But the Chriſtian Obſerver has farther diſcovered that the ſacrament of baptiſm may be ineffectual, becauſe it is adminiſtered by *fallible men*. Is the Chriſtian Obſerver, then, a believer in the Roman Catholic principle, that the *intention* of the Miniſter is neceſſary to the validity of the ſacrament? Or does he think that the weakneſs of the inſtrument employed can make void the poſitive inſtitution of Chriſt? So, at leaſt, we are certain, thought not St. Paul. " We have," he ſays, " this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us." (2 Cor. iv. 7.) The ſentiments of our Church, on this momentous ſubject, are no leſs explicit, and are fully explained in her XXVIth article. We have no heſitation, therefore, whatever, to ſtile, with our author, theſe poſitions of Mr. O. and of the Chriſtian Obſerver, *downright hereſy*; and moſt heartily do we concur in the following weighty reflections:

" Sorry am I to think that ſuch erroneous opinions, relative to a ſacrament of our Church, ſhould conſtitute part of that new ſyſtem of divinity, now induſtriouſly circulated by thoſe of our Clergy who, in their zeal for the honour of God, ſeem to be attempting to reform upon the reformation; a ſpecies of divinity ſuited to ſelf-conſtituted Miniſters, who know no commiſſion but that of their own *aſſuming*; but certainly unſuited to the character of clergy who have a divine commiſſion to produce for the office [which] they undertake. To depreciate the ſacraments of the Church, on the ſcore of the fallibility of the Miniſter, whoſe office it is to diſpenſe them; and thereby to lead ſerious people to look for immediate communications from Heaven, which they will not fail to do if they are taught that the fallibility of the Miniſter may prevent their receiving benefit from his miniſtry, is to ſet aſide the plan on which Chriſt thought fit that the affairs of his kingdom ſhould be tranſacted; an effect which, if not counteracted, muſt ultimately terminate in the annihilation of Chriſt's viſible church on earth. The poſition, that baptized perſons *may* or *may not* be juſtified, certainly correſponds with the Calviniſtic doctrine of election, according to which juſtification is the excluſive portion of certain choſen individuals; in which caſe it muſt be admitted, that the ſacrament of baptiſm can make no alteration in the caſe of parties whoſe condition had been previouſly and irrevocably determined. This may be ſound doctrine with divines of the Geneva ſchool; but certainly it bears no affinity to that of the Church of England, which, after the example of her Divine Head, is no reſpecter of perſons in this caſe. All properly admitted within her pale by baptiſm,

are considered to be (in the words of her service) 'in the number of God's faithful and elect children;' in the same sense, in which the members of the several churches collected by the apostles are stiled the 'faithful in Christ Jesus,' and 'elect of God.' Like them they are by divine grace elected to the privileges of the Gospel Covenant. They are consequently placed in a state of *present* salvation, and must, therefore, *for the time being*, be justified. And neither our reformers knew, nor does our Church know, any other justification but that originally conveyed by the sacrament of baptism; which, when lost, as it is continually liable to be by the subsequent conduct of the party, is, through grace, to be recovered by the same means which qualified for its original possession; namely, repentance and faith, accompanied with renewed obedience." (Pp. 258. 260, 261.)

Many pages are employed by Mr. O. for the purpose of instructing those divines against whom he writes in what sense our Reformers are to be understood, when they affirm that men are saved "without works by faith only." But these divines understood the reformers much better than Mr. O., who perpetually sees them through a Calvinistic medium. The reformers, by all the modes of expression which they used on this subject, meant nothing more than to exclude the Popish doctrine of merit, and to attribute our salvation wholly to Christ. Mr. D. however, with other divines, is accused of not being Protestant enough to reject this Popish doctrine, "although on some occasions, he *verbally* disclaims it." And the ground of the charge is, that "he talks of works and obedience to the moral law, as constituting men relatively worthy; and giving them a right of grace on the part of God to the tree of life; and of God becoming their debtor." This Mr. O. calls strange doctrine; but, as Mr. D. observes, it can be strange to none, "but to those who are strangers to their bible: for there the doctrine is to be found in more places than one." (p. 275.) On this head Mr. D.'s vindication is easy. But in order to it, he is here, as well as in many other instances, obliged to produce the *ipsissima verba* of his own writings to which reference is made; and, in the present case, he lays open such a scene of misrepresentation on the part of Mr. O., and such a total contempt of fair quotation, as excite indignation mingled with pity. "At the same time," says our author, "in justice to Mr. O. it must be observed that he is understood, in the world, not to be so much the independent writer for, as the public reporter of, a party; that the documents which his publication exhibits have been furnished from various quarters; his chief office having been that of arranging, and giving the *lucidus ordo* to the discordant mass of materials with which his friends had supplied him. Should this, as from that part of Mr. O.'s publication now immediately before me, I should in charity conclude must have been the case, Mr. O. may have been unintentionally led into errors by too implicit a confidence in the honesty of his assistants.—Such a plea for the numberless garbled quotations to be met with in his publication, a regard for Mr. O.'s reputation, as a clergyman, disposes me most readily to admit." (Pp. 281, 282.) Whether Mr. O. and

and his friends will conſider the ſuppoſition here mentioned as an honour or an inſult, we neither know nor care. But ſure we are that, for Mr. O. as an individual the truth of it would be the beſt apology that can be made. Should the fact be as is here ſuggeſted, and as we ourſelves have been tempted to ſuſpect, it would account for the different parts of his book, which has much the appearance of a piece of patch-work, hanging looſely together. We might then imagine that, for fear of diſobliging his friends, Mr. O. was under the neceſſity, in oppoſition to his own better judgment, of inſerting paſſages which had better been left out, and of finding the beſt ſituation which he could for contributions which refuſed completely to harmonize.

Mr. O. (p. 215.) charges our author with maintaining, "that admiſſion into Chriſtianity places men in a ſtate of poſſible ſalvation; but that whether this becomes a real, actual, and diſcriminating ſalvation to the believer, depends *wholly upon his works*;" and for proof he refers to the Guide to the Church. (p. 287.) But the words in italics are not Mr. D.'s: and are inſerted only to make out the ſenſe for which Mr. O. wiſhed to render him reſponſible. That the ſalvation of any is only *poſſible*, Mr. O. we know, does not believe: for Calvin's elect have *certainty* of ſalvation. But this is not the doctrine either of the bible, or of the Church of England: Baptized infants, dying in infancy, are *certain* of ſalvation; not ſo adults, who may fail of it by their own miſconduct. And that ſalvation can be *only poſſible*, which, by the fault of the party, may be prevented from effectually taking place. This doctrine, which Mr. O. ſtyles "the notorious divinity of Mr. Daubeny," is ſhewn, from St. Peter and the Apoſtle to the Hebrews, as well as from the Liturgy and Homilies, to be good, ſound, and orthodox divinity. Mr. O. too reprobates the poſition, maintained by ſome of his opponents, "that faith in the merits of Chriſt *ſupplies the defects* of our obedience." When he paſſed this cenſure, he had ſurely forgotten the language of the homily, that "in Chriſt every true Chriſtan may be called a fulfiller of the law, for as much as that which their infirmity lacked Chriſt's juſtice hath ſupplied."

But nothing has more offended Mr. O. than Biſhop Bull's making works a *condition* of ſalvation*. "But to me," ſays our author, "the words *covenant* and *condition* appear ſo neceſſarily connected, that I can form no idea of the one independent of the other." (p. 290.) Every perſon who enters into the church by baptiſm, as he well obſerves, muſt, either by himſelf or by proxy, engage in a previous ſolemn profeſſion of faith, repentance, and obedience. If ſuch an engagement be neceſſary to confer a title to the privileges of the baptiſmal covenant, its performance muſt, *a fortiori*, be neceſſary to ſecure the continuance of them. "Faith, repentance, and obedience, then, though not the cauſes by which ſalvation is produced, are ſtill

* See ANTI-JACOBIN REVIEW, Vol. XV. Pp. 277, 278.

thoſe circumſtances or conditions without which, in conformity with the plan of the divine covenant, ſalvation will not take place." (ibid.)

Our author has very clearly ſhewn, that the XIth article of the Church of England, on which Mr. O. ſeems to have maintained that faith is the only condition of juſtification, warrants no ſuch inference. The article is evidently built on two celebrated paſſages of St. Paul, (Rom. iii. 28. Gal. ii. 16.) which muſt, therefore, be properly explained before the article can be rightly underſtood. This explanation our author has given in a brief and ſatisfactory view. Faith alone, he contends, is mentioned in the article, becauſe the article ſpeaks only of the *meritorious cauſe* of juſtification, in oppoſition to human works of every kind. The difference, therefore, between our author and Mr. O. is this. Mr. O. inſiſts that faith is the *only condition* of juſtification, apparently on the ground that no other condition is expreſſed in the XIth article. So far as the phraſes *per fidem* and *ſola fide* apply to the ſubject of the article, Mr. D. agrees with him. But Mr. D. further maintains, that faith and works, conſidered with a view to man's *final* juſtification at the day of judgment, are *equally conditions*, and that they were ſo conſidered by our reformers, who, if they had been ſpeaking of this ſubject, would to the words *per fidem*, now in the article, have added *per opera*. For faith and works were equally regarded by them, not as meritorious cauſes, or, *properly* ſpeaking, as any *cauſes* at all, but, agreeably to Biſhop Bull's diſtinction, as "cauſæ ſine quibus non;" as conditions, which, though ſhut out from the office of juſtifying, are ſtill neceſſary to be preſent in him that is juſtified; as qualifications, in ſhort, without which man's final juſtification will not take place.

By means of this diſtinction our ingenious author very eaſily reconciles St. Paul with St. James.

"St. Paul," he ſays, "was writing about that juſtification conveyed to the party on his admiſſion into Chriſtianity by baptiſm, to which faith only was the requiſite title, according to the eſtabliſhed principle on which the Evangelical Miniſtry uniformly proceeded, namely, *believe and be baptized*. Whereas St. James was ſpeaking of the condition of the ſame party, ſubſequent to that admiſſion; and of thoſe works of faith neceſſary to qualify him for his final juſtification. The Chriſtian, then, is to be juſtified by faith, without works which bear any correſpondence with thoſe meant by St. Paul, becauſe they were works of legal obedience, which ſet up a *meritorious claim*, on their own account, to juſtification. At the ſame time, he is not to be juſtified by faith, without the works meant by St. James; theſe works being the works of evangelical obedience, acceptable only through Chriſt, and without which faith is dead." (Pp. 298, 299.)

This appears to us a very happy ſtatement; and it correſponds exactly with that of Mr. Pearſon, who, in his firſt letter to Mr. Overton, (p. 24.) thus expreſſes himſelf: "The whole difference of meaning between St. Paul and St. James, amounts to this—that St. Paul is ſpeaking of the *meritorious* cauſe of our being *admitted* into a ſtate of ſalvation; and that St. James is ſpeaking of the *conditional* cauſe

cauſe of our *continuing* in a ſtate of ſalvation, and of being finally ſaved."

To maintain, therefore, that faith is the only condition of juſtification, to the excluſion of thoſe works which alone render it a valuable condition, is to miſrepreſent the doctrine of the Church of England; and why thoſe works, without the performance of which juſtification is not finally to be obtained, ought not to be called a *condition* of obtaining it, is ſomewhat difficult, we think, to conceive.—Cranmer, it is true, in the homily "of ſalvation" has accumulated the ſtrongeſt expreſſions which he could find to oppoſe the Romiſh doctrine of merit, that *error*, as Biſhop Bull has called it, "*toto animo deteſtandus.*" But he has no where, even in the homily, given countenance to Mr. O.'s notion; and in the "Inſtitution of a Chriſtian Man," under the article Juſtification, he has explicitly taught the oppoſite doctrine. There it is ſaid that this bleſſing is granted for the merits and ſatisfaction of our Bleſſed Saviour; that our pardon ſtands upon *this ground*; and that no good works, on our part, could reconcile us to God, procure his favour, and prevail for juſtification. "However," it is added, "this benefit is *ſuſpended upon conditions*; ſuch as reliance upon the Divine goodneſs, obſerving our Saviour's commands, and performing the offices of juſtice and charity." To the authority of Cranmer Mr. D. forbears to add that of Biſhop Bull, becauſe with Mr. O. it would go for nothing: though, in our opinion, the Church of England never boaſted of a greater or more eminent divine. But our author thinks that Mr. O. muſt reſpect the ſentiments of the late amiable Biſhop Horne: and we are ſure that he reſpects thoſe of the venerable Biſhop of London. From both theſe prelates Mr. D. gives paſſages which expreſsly contradict Mr. O., and teach the doctrine which he himſelf maintains. (Pp. 306, 307.)

Mr. D.'s ſtrictures on Mr. O.'s ſeventh chapter, which relates to good works, open thus:

"The chapter on which we are now entering appears ſo foreign from the ſubject profeſſed to be undertaken, that it might, without injuſtice to my reader, be paſſed over unnoticed. An apology for thoſe Miniſters whoſe cauſe Mr. O. advocates did not neceſſarily lead him into the contents of the preſent ſection," intituled, *Concerning the Standard of Morals*; "for, let the charge againſt them be what it may, a counter-charge againſt their ſuppoſed opponents cannot be admitted as a proper ſet-off againſt it. This is *to recriminate*, but not *to diſprove*: a mode of proceeding which indicates, generally ſpeaking, either the weakneſs of a cauſe, or the little judgment of its manager. In the preſent caſe, Mr. O., I am inclined to think, would have done more credit to himſelf, as well as more ſervice to his clients, had he confined himſelf to the character in which he profeſſedly committed himſelf to the public; as the apologiſt of a ſuppoſed miſrepreſented body, without aſſuming that of the general accuſer of his brethren. It might have occurred to Mr. O. that the evidence delivered by him, in the preſent ſection, relative to the principles and characters of his opponents, is that kind of *ex parte* evidence which can conſtitute no ſtandard of judgment to the mind of any candid or conſiderate perſon. For this chapter, when taken

together, contains no more than the unqualified eulogy pronounced by Mr. O. on himself and his friends, contrasted with the indiscriminate condemnation, which he has thought proper to pass on those against whom he has taken up his pen." (Pp. 317, 318.)

These are impressive and just remarks, of which the truth and propriety will be questioned by none who have read Mr. O.'s book, except "the True Churchmen" and their faithful adherents. This chapter, in reality, is one continued calumny against the general body of the English clergy. But his eagerness to criminate has led him into strange inconsistencies. He had formerly accused his opponents of laying such stress upon morality, as to build, in a great degree at least, the hopes of salvation on *human merit*. The object of this section is to represent them as enemies to morality in all its branches. As preparatory to this, he is at great pains to instruct us what the church considers as constituting morals, for, as our author elsewhere truly remarks, "it has been observed that it is a practice with Mr. O. to enter into laboured demonstrations and defences of the most acknowledged truths; with the view, as it should seem, of leading his more ignorant readers to believe that the opposers of his particular opinions deny those general truths." (p. 228.) The clergy are here condemned, in a body, of teaching doctrines equally destructive both of the first, and of the second, tables of the law. They are accused not only of want of decency, candour, veracity, and Christian charity; but "of vindicating, and even pleading for, the *violation of the laws of the land*, the *laws of the church*, the *express condition* on which they are instituted to their benefits, [benefices, we presume], the *admonitions of their ordinary*, their *own solemn oath*, and *every motive that can bind the conscience or influence the conduct of an honest man.*" (Ov. p. 255) Such is the style in which this mild and moderate Calvinist permits himself to talk of his Right Reverend Fathers and his Reverend Brethren: for the charge is an indiscriminate one, most evidently intended to attach to all of them who belong not to the tribe of "the True Churchmen." Mr. D., however, confines himself principally to his own defence. "It requires," says Mr. D., "the utmost stretch of Mr. O.'s charity to believe any professors of Christianity in a state of salvation, who differ from him in external matters; at the best, he maintains, they can only be left to the uncovenanted mercies of God." But the pages of the Guide to the Church, to which Mr. O. refers, relate entirely to the essential advantages connected with receiving the sacraments in communion with the Church, and from the hands of persons duly commissioned. The Church says, that "they that receive baptism *rightly* are grafted into the Church;" and that "no meetings, assemblies, or congregations, of the King's born subjects, but those of the established Church, may *rightly* challenge to themselves the name of true and lawful churches." With Mr. O., however, it seems the difference between being *rightly* and *not rightly* baptized is a difference only "in external matters;" so that whether

Mr.

Mr. O. baptizes, or his Clerk; whether perſons are baptized in the Church or out of it, are points, in Mr. O.'s mind, of no conſequence. Thus Mr. O. proves his churchmanſhip; but "were," ſays our author, "the Church of England in convocation to ſit in judgment on Mr. O.'s book, ſhe could not, conſiſtently with her appointed forms, conſider the title prefixed to it, of "The True Churchmen aſcertained," to be a title to which Mr. O. had manifeſted the beſt pretenſions." (p. 325.)

The paſſage of the "Guide," on which the preſent charge is founded, had been objected to by Sir Richard Hill, as "dealing out damnation by wholeſale." To the worthy, frank, and well-intentioned Baronet Mr. D. judged an explanation to be due, which was, therefore, given in the "Appendix to the Guide," and which, from every candid mind, muſt remove ſuch a falſe impreſſion. But Mr. O. evidently does not wiſh ſuch falſe impreſſions to be removed. He has again brought forward the paſſage alluded to, without noticing the explanation; and, by way of confirming the impreſſion, he has added to his reference the convenient word *paſſim*, importing that ſuch is the ſentiment which Mr. D. *every where* maintains: though the "Guide" itſelf might have furniſhed him with abundance of deciſive evidence to the contrary. On this conduct we extract the author's reflections, which muſt, we repeat, make Mr. O. bluſh, if he be capable of bluſhing.

"From this ſpecimen the Eſtabliſhed Church may know what to expect from the Miniſters for whom Mr. O. apologiſes, (ſuppoſing him to be their accredited repreſentative), who, under the guiſe of candour and falſe charity, (for true charity is manifeſted in uniting, not in dividing, the Church,) thus, in a manner, annihilate her miniſtry, and furniſh a plea for ſeparation from her connection, which the arguments of the beſt informed divines will attempt in vain to counteract. I dwell no longer on this ſubject. Let the reader, let Mr. O. ſay, whether, with the above evidence before him, (and much more might eaſily be produced from my writings), attempting to leave ſuch an injurious impreſſion on his reader's mind, relative to my candour and charity, he is acting in conformity with the ſtandard which he has himſelf ſet up? Whether he is treating the ſentiments of the author of the "Guide," as favourably as is conſiſtent with what, after proper inquiry, he eſteems *truth* and a *good conſcience*?" (p. 328.)

It is impoſſible for us to follow our author, ſtep by ſtep, in his expoſure of the diſingenuous arts by which Mr. O. has, in this ſection, attempted to degrade the national clergy. Yet, confined as our limits neceſſarily are, we ſhould think ourſelves highly deficient in our duty, if we omitted to lay before our readers Mr. D.'s final judgment with regard to it; a judgment in which we cordially, and entirely, agree.

"It is," he obſerves, "to be lamented, that any Minister of the Church of England ſhould have ſuffered his zeal ſo far to annihilate his charity, and deſtroy his judgment, as to have been able to write it. Thoſe gentlemen, whoſe names are introduced into this ſection, would think it impertinent in

me to ſay a ſyllable in their defence; knowing that a charge, thus *libellously drawn*, and thus *indiscriminately applied*, anſwers itſelf, and can bring diſgrace on no one ſo much as on the perſon who drew it. For my own part," he adds, in a ſtile well ſuited to his known character, "my object, in anſwering Mr. O.'s book, having been, not ſo much to defend myſelf againſt his uncharitable attack, as to maintain what I understand to be the genuine doctrines of the Church of England, more particular attention to the contents of this ſection would be time thrown away; and, conſidering that no man can ſpeak long of himſelf without ſin or folly, my reply to Mr. O. on the general ſubject of *this section*, ſhall be comprehended in the following ſhort ſentence: My writings, my character, and my profeſſional conduct, are before the world. Should the world be indiſpoſed to give me that credit for either [any of them] which their intention, at least, ſhould ſecure, I thank God, I can look forward, 'through faith and patience,' from this world to the next, unto that Master whoſe ſervant I am, and 'to whom I stand or fall." (Pp. 235, 236.)

Mr. O. begins the ſecond ſection of this Chapter with declaring that, in the opinion of his party, "good works are neither the *meritorious cauſe*, nor the *appointed condition* of juſtification." Enough has been ſaid by us on both parts of this opinion to render any farther obſervations perfectly unneceſſary. But this ſection appears to have been written principally with the view of defending Mrs. H. More's poſition, that the "duties which grow out of the doctrines of Chriſtianity are to be conſidered as the *natural* and *neceſſary* productions of ſuch a living root;" or, as Mr. O. expreſſes it, that "good works are the *natural* and *neceſſary* effect of that faith which juſtifieth." To Mrs. More Mr. D. had replied, "Madam, this is not the language either of the Scripture or of the Church of England;" and, undoubtedly, in the meaning in which, we are convinced, Mrs. More employed it, it is the language neither of the ſcripture, of the church, of reaſon, nor of common ſenſe. Mrs. More, we are perſuaded, would complain that we wronged her, if we repreſented her as an Anti-Calviniſt; and Mr. O. would join in the complaint. Now, a Calviniſt believing, as he muſt do, in the neceſſary conſequences of abſolute decrees, muſt believe, that he who has once been juſtified can never fall from his juſtification. The faith which he once poſſeſſed can never be wholly loſt or corrupted. And, as the Church declares in her XIIth article, that good works do ſpring out neceſſarily of a true and lively faith, it follows, of courſe, in the mind of a Calviniſt, that in the elect, good works are of *natural* or *phyſical* neceſſity. On this ſubject we have, at different times, already, very freely delivered our ſentiments*. If Mrs. More did not intend to teach ſuch neceſſity, why does ſhe not explicitly diſclaim it? Inſtead of doing this, Mrs. More, in the late edition of her works, attempting to wrap herſelf up in that robe of conſequential dignity, and contemptuous

* See ANTI-JACOBIN REVIEW, Vol. XV. Pp. 280. 387—390. Vol. XVI. p. 52.

ſilence,

ſilence, which, wherever her character or writings are concerned, ſhe affects to wear, but which ſits upon her with an aukward grace, contents herſelf with coolly obſerving, that "ſhe conceives herſelf to have been miſunderſtood," and with ſimply repeating the words of the XIIth Article, as a ſufficient ground of her juſtification. Mrs. More was not ignorant of the principle on which Mr. D. differed from her. She very well knew, that about the *words* of the article there was no diſpute; and that the only queſtion was concerning their *meaning*.—Yet ſhe has neither the courage with frankneſs to avow the Calviniſtic ſenſe of them, nor the candour to conſider Mr. D.'s objections. But we muſt take the liberty to tell Mrs. More, that, whatever her own pride and ſelf-importance, or the flattery of her evangelical friends, may ſuggeſt, Mr. DAUBENY is the laſt antagoniſt whom ſhe ought to have treated with diſreſpect: and we muſt have leave to add, that the method which ſhe has been pleaſed to adopt of waiving the controverſy can do her no honour in the eyes of a diſcerning and impartial public. It has, in truth, more the appearance of mean and ſhuffling artifice, than of honeſt good faith and regard for truth.

[*To be concluded in our next.*]

An Excurſion in France, and other parts of the Continent of Europe, from the Ceſſation of Hoſtilities in 1801, *to the* 13*th of December*, 1803. *Including a Narrative of the unprecedented Detention of the Engliſh Travellers in that Country, as Priſoners of War.* By Charles Maclean, M. D. 1 Volume, 8vo. PP. 304. Longman and Rees. 1804.

THE author of this excurſion has formed an hypotheſis that maladies, uſually called peſtilential, are not contagious. He ſays that he has eſtabliſhed this poſition by an *induction* of reaſoning, and only wiſhes to prove it by experiment; what kind of induction on a medical, or any other phyſical ſubject, he can have employed antecedent to experiment, we cannot conceive. This mode of expreſſion, however, may probably be owing to an imperfect acquaintance with logical terms. Induction is that proceſs of reaſoning, which, from a number of particulars, examined by obſervation and experiment, draws a general concluſion either of fact or principle.

Our author, confident of his theory, applied to ſeveral potentates in order to procure an opportunity of inſpecting epidemic diſeaſes. His firſt wiſh was to make a voyage to the Levant, and take Italy in his way; but arriving at Vienna, in ſummer 1800, he found the French had made ſuch progreſs that it was impracticable to viſit Italy. He applied to the Spaniſh Ambaſſador at the Auſtrian court for leave to repair to Cadiz, where an epidemic fever then raged, but did not ſucceed. He then wrote to the Duke of Portland requeſting he might be permitted to go to Egypt: the Duke's anſwer was, that the arrangements

rangements made for that expedition did not admit of new military appointments. Peace being concluded between England and France, he repaired to Paris in hopes of procuring a miſſion to the Levant from the Conſular government, but again found himſelf diſappointed. Meanwhile he pitched his abode at Paris; and there he began his obſervations on the actual ſtate of France. We do not exactly learn what are Doctor Maclean's principles; in one point he agrees with us: he execrates Buonaparté. His ſtatements and remarks, however, both on the ſtate of France and the character of Buonaparté, are extremely trite and ſuperficial. Doctor Maclean is not the Opie that can draw a maſterly picture of the devil. He, indeed, tries a family groupe, and gives the common anecdotes of the mother, wife, brothers and ſiſters; but without any force or poignancy. He narrates ſeveral facts, all tending to ſhew the dreadful iniquities practiſed in the adminiſtration of juſtice.

In ſummer, 1802, he tries to mark the progreſſion of French hoſtility; but preſents only ſome detached facts, without demonſtrating their ſeries and connection. In Auguſt the Conſul prohibited the Engliſh newſpapers, except Bell's Meſſenger. Our Doctor touches very lightly on a performance that was popular among the enemies of the country which fed and protected its proprietor. Thence he digreſſes to the character of Talleyrand, which he diſmiſſes in an anecdote or two. On the Moniteur he repeats the common obſervations, and mentions ſeveral anecdotes to ſhew that the French preſs is not free. This was a fact not unknown before, and indeed vouched by much ſtronger inſtances than Mr. Maclean adduces.

After the departure of Lord Whitworth, the French journals daily exclaimed, why do the Engliſh quit France? yet, in a few days, the decree for their arreſtation was promulgated. The execrable iniquity, treachery, and fraud of this detention, require a much more vigorous and glowing pencil to repreſent them in the appropriate colours than Doctor Maclean poſſeſſes. That writer, however, makes the beſt of it he can, and annexes a liſt of the perſons detained, which appears to us the moſt ſatisfactory part of the publication. Doctor Maclean mentions a curious piece of fineſſe practiſed by the French government,—to make quotations from the Argus, an Engliſh conſular paper in France, appear as quotations from Engliſh newſpapers pu liſhed in London. Our author now introduces various names, with a remark or two on each, which he preſents as the characters of the perſons in queſtion. Among theſe we find one novelty, the heretofore Director La Reveilliere Lepaux is celebrated for good intentions. Here, on recollection, we muſt correct ourſelves: the Anti-Jacobin newſpaper in 1798 mentions various perſons that combined *in praiſing Lepaux*. It ſeems the widow and children of Briſſot are not in affluent circumſtances. This fact is mentioned by our author as a proof of French ingratitude. We certainly will not be accuſed of exaggerating French virtue; but having formed a different eſtimate from Doctor Maclean, of the ſervices of that republican, we do not ſo readily

readily admit the charge of ingratitude, nor can we ſee what high claim to munificent recompence can be alleged for the agent of the Girondiſts, who promoted the maſſacre of the loyaliſts, and the downfall of order in Auguſt 1792, who was the father of the French convention, and by his own unprincipled ambition, and total want of wiſdom, paved the way for Robeſpierre and all the dreadful convulſions of France. Doctor Maclean next proceeds to his own eſcape; which was effected by obtaining a paſſport for America, to ſail from Bourdeaux. We now have a journey from Paris to Bourdeaux, wherein twenty-five pages are taken up to detail the common occurrences, and deſcribe the common travellers, in a ſtage coach. About eighty pages more are devoted to the city of Bourdeaux, where it ſeems there are gaming houſes, wherein a novice may be fleeced; alſo girls of the town in various parts; but as likely to be met with at the theatre and maſquerade as any where. They have ordinaries at Bourdeaux, and alſo reſtaurateurs, at whoſe houſes you may dine apart, and order what you pleaſe, whereas if you go to an ordinary you muſt take up with the fare that is provided, and make one of the company; and theſe are among the moſt valuable communications which our author imparts concerning Bourdeaux in the ſaid eighty pages. He found a private opportunity of obtaining a paſſage in a ſhip for Deal; ſeventeen pages more bring him to the Hoop and Griffin Inn, in that ſea-port, where, together with a German, the Doctor made a more comfortable breakfaſt than he had made at ſea. From Deal three pages more bring the Doctor and the German to London, in a ſtage coach. When they entered the city the German took a hackney coach for a tavern in Wapping, whereas Doctor Maclean himſelf proceeded to his brother's in Baſinghall-ſtreet. As he ſays nothing to the contrary, we truſt he arrived without any accident: Here our Doctor cloſes a narrative, from which, to the beſt of our ability, we have extracted the *ſubſtance*.

Before we deliver any critical opinion on the merits of this production, we ſhall ſimply ſtate to our author and readers what we ſhould have expected, in a volume of this ſize, upon the preſent ſubject:—an accurate and ſtriking view of the ſituation of the Engliſh detained in France; a connected ſketch of the government, judicial, executorial, and legiſlative, marking the pretended privileges and real ſlavery of the French: a few curſory and detached ſtories are not ſufficient for this purpoſe. We ſhould have expected an elucidation of the preſent manners of the French, and their diſpoſitions towards Buonaparté; alſo ſome account of the army, both in reſpect to force and inclinations. We ſhould have expected ſome view of the peaſantry and general face of the country, to enable us to form a judgment of the domeſtic effects of the Conſular uſurpation. We ſhould have expected, eſpecially at Bourdeaux, an account of French commerce, with the effects of war in diminiſhing or precluding that bleſſing. We ſhould have expected much valuable information that we have not received.

In

In another expectation we were disappointed, and not agreeably: we hoped we were to be set down in Basinghall street; but no, we had to travel another stage, and, unfortunately, without a change of horses. To descend from metaphors, after the excursion was finished, we found an appendix concerning the invasion of Great Britain, and the probable plans of Buonaparté. Here our author repeats two or three of the reveries that we often see in newspapers, under the title of speculations. They contain no specific fact, or any series of reasoning deducible from fact, they are merely unconnected detachments of possibilities.

This Doctor Maclean truly seems a well meaning man, but every well meaning man is not qualified to write a book; at least to write a book to any entertaining or useful purpose; and except the names of the English prisoners, that, we presume, to be tolerably correct, (we know it is not altogether so, because he has either omitted the name of Mr. Palmer, a man of great fortune and consideration, or denominated him Mrs. Palmer): we can find little accession to information from this production. We really wish persons would not undertake to inform the public without having something to communicate; and therefore we cannot approve of such a publication as the present — There seems to be a deficiency of print as well as of matter. The octavo page contains exactly the quantity of the duodecimo page of a novel; this however is only a deficiency in the proportion of two to three, whereas the deficiency of matter is such that the whole of the 304 pages might, with great ease, be compressed into 16; that is a ratio of one to nineteen. The only materials of the smallest value, the list, and two or three anecdotes, might, by a printer's skill, be spread over a loose 8vo. sheet.

The Festival of the Rose, with other Poems. By Mrs. Montolieu. 4to. Pp. 77. 1802.

WE ought to apologize to our readers for having so long neglected to notice this truly elegant collection, which does equal credit to the head and heart of the fair authoress. In this age of dissipation it is truly gratifying to see a woman, who mixes in the first circles of fashion, while she devotes her serious hours to the care and education of her children, fill up her hours of leisure with pursuits, at once gratifying to her own mind, and amusing and instructive, not only to her friends, but to every admirer of original sentiment, and correct and polished versification.

The principal poem, called the Festival of the Rose, is founded on a custom said to be established in the village of Salency, in Picardy, where the Lord of the Manor gave a rose every year to that of the young maids who bore the most unimpeachable character. The certain consequence of which prize was a marriage within the year. This custom Mrs. Montolieu has very happily transferred to a village

in

in Wales, by which it of courſe becomes more intereſting to the Britiſh reader. The different claims of the candidates, and the eſcapes that virtue and innocence meet from the temptation of folly and vice, and the cenſure of envy and malice, fill up the Poem with incidents that give both variety and intereſt to the compoſition.

The following deſcription of Matilda, the Lady of the Manor, and Patroneſs of the inſtitution, we ſelect from many other paſſages of equal merit:

" Light as the fleecy clouds that cooled the day
O'er her fair limbs concealing draperies play,
Or clinging round with every breeze, unfold
The ſoft proportions of her perfect mould;
A web of texture fine as inſects fling
From leaf to leaf amid the gems of Spring,
Waves o'er her poliſhed neck, and cluſtering hair,
And ſhields their beauties from the encroaching air.
Her ripened charms had paſſed youth's earlieſt prime,
And yet had rather gained, than loſt by time,
Her form more full, her features more refined,
With new intelligence diſplayed her mind,
Subſiding bluſhes gave more conſcious eaſe,
Gave grace more play, and wit more power to pleaſe."

The trial and triumph of Roſalind, the heroine of the ſtory, conſiſt in her reſiſting, from a high ſenſe of duty, the honourable addreſſes of Edmund, ſon of the Lord and Lady of the village. We could almoſt wiſh the hand of Edmund had been joined to the reward of the roſe. Such an event would poſſibly have been more gratifying to the reader, but perhaps the amiable poeteſs has adopted that which is more congenial with her avowed deſign, a proper example to her own young family.

From the ſmaller poems we give the following, which it is impoſſible any parent can read without agitation:

" DELIRIUM.

" 'Hear'ſt thou yon ſcreams that rend the air?
Hark!—'tis the gipſey beats my child!—
She drags her by her golden hair!—
O!—why thus hold me?—Am I wild?

" Now, even now my babe expires,
Stripped, on the ground, to cold a prey:
Great God! haſt thou not tenfold fires
For her who tore my ſoul away.

" Yes, from yon pale ſtar flaſhes riſe;
It was, it was my cherub ſmiled—
I come—' the frantic mother cries,
And flies to Heaven to ſeek her child."

We cannot avoid on this occaſion to notice the defect of our laws in decreeing no puniſhment for ſtealing children; it certainly ſhould be

be made a capital offence by the legiſlature, as a perſon guilty of this moſt abominable crime can only be proceeded againſt for ſtealing the cloaths the infant is dreſſed in.

Beſides the merit of the poems we muſt pronounce our eulogy on the mode in which they are given to the public, which exhibits a ſpecimen of typography worthy the preſs of Benſley.

An Account of the Native Africans in the neighbourhood of Sierra Leone; to which is added, an Account of the preſent State of Medicine among them. By Thomas Winterbottom, M. D. Phyſician to the Colony of Sierra Leone. Two Volumes. 8vo. Pp. 645. Hatchard, 1803.

THE firſt of theſe volumes is topographical and ſtatiſtical; the ſecond chiefly medical. The former is divided into fifteen chapters. Our author commences with a general view of the African coaſt, thence he proceeds to an account of the country in the vicinity of Sierra Leone. This deſcription ſeems to be ſufficiently accurate, but without any novelty. The ſecond chapter repeats a very well known fact, that the climate of Africa does not admit the ſame diviſion of ſeaſons that obtains in the temperate latitudes of Europe. To whom, who has ever read any authentic deſcription of any country within the torrid zone, can *ſuch* remarks afford information! Doctor Winterbottom proceeds to the meteorological hiſtory of that part of Africa, and delivers what hundreds have delivered before him, on rains, tornadoes, &c. and, in order to convey impreſſive ideas of thoſe phenomena, quotes various paſſages from different poets, ancient and modern. To exhibit a tornado he thinks it neceſſary to cite Doctor Darwin, who, at beſt, muſt be but a ſecond hand repreſenter of tempeſts in countries that he never viſited. Lucretius, Thomſon, Shakſpeare, Cowper, and Virgil, are all quoted, within ſix pages, to illuſtrate a phenomenon which none of them ever ſaw. This poetical citation is very well for ſwelling out a book, but what purpoſe it can anſwer in meteorological deſcription of facts which are beyond the knowledge of the poet, we cannot comprehend. We admire Virgil, Shakſpeare, and Thomſon, in their ſeries and connection of deſcriptive as well as of other matter; but we cannot think poetry well adapted to mere matter of fact. It is always either above or beneath the mark. The third chapter conſiders the articles of food, and mode of agriculture; and preſents a very fair, though very common narrative of that ſubject, without much interſperſion of poetry. The fourth follows the African to his houſe, deſcribes his economy in cookery; his viands, and liquors, and other palatable ſubſtances. Whoever has read Park, will find little new in this account. The towns and houſes of the Africans are the ſubjects of the fifth chapter. The great object of the natives in chuſing the poſition of towns is to guard againſt the incurſions of neighbouring tribes. Thence they are formed in places of difficult

difficult acceſs. The ſixth chapter comprehends the diviſions of labour, the ordinary employments, the manufactures, dreſſes, and cuſtoms of the negroes. Speaking of their cotton, our author repeats the trite obſervation, that Virgil in his Georgics ſhewed he had heard, that there were countries in which trees produced a ſubſtance like white wool. The Macedonians knew that fact very well near two hundred years before the time of Virgil, and in the manuſcripts of Alexander's officers it was handed down to Arrian. Such diſplays of claſſical literature are extremely uſeleſs, if it be an author's intention to demonſtrate himſelf a great claſſical ſcholar, becauſe they are ſo obvious to any ſchool-boy; and they are extremely idle in a book profeſſedly intended to convey exiſting ſtatiſtical information. Juvenal alſo is lugged in for the ſame purpoſe, and the notes, which occupy a great portion of the work, ſeem rather deſigned to enumerate the books that Dr. Winterbottom has read, than to make the reader better acquainted with Africa. A material deficiency in many literary works is the want of unity of deſign. Whoever ſets about writing a book, ſhould have a definite purpoſe in view, and adhere to that purpoſe. Dr. Winterbottom profeſſes to exhibit an account of a part of Africa, as at preſent known; but a conſiderable portion of his matter is irrelevant to his object. The ſeventh chapter deſcribes the amuſements and literature of the Africans in more minute detail, but much leſs forcible impreſſion than Park. The following two chapters on the government and manners of the Africans tell, we believe, very truly, what has been told before. The great deſideratum in this work of Dr. Winterbottom's, is the want of that additional knowledge which a reader naturally expects from a new book profeſſedly written on a ſubject of information. He informs us the negroes have woolly hair; that they are great believers in magic, and various other ſuperſtitions; that ſlavery is often the puniſhment of crimes, or the compenſation for debts; that polygamy is frequent; that the features of the negroes are flat; and that their blackneſs is owing to the heat. What can a man mean by publiſhing a book to repeat what has been ſo often repeated before. One new fact, or at leaſt one new allegation, of this author is, that certain tribes of Africans, ſouth of Mandingo, and deſcribed by Park, and others, as cannibals, are not ſo inhumanly ſavage. Park mentions the aſſertion as a report he heard, but he does not attempt to prove its truth from ſpecific teſtimony.

Our author enquires into the rank which an African holds in the ſcale of the creation. From the beſt accounts which we have read, we think that all the inhabitants of the torrid zone are much inferior to the inhabitants of the temperate zone, in intellectual and moral powers; and that whenever the one and the other happen to come into competion, the intellectual and moral ſuperiority muſt prevail. The Africans, it appears from Park, and many other travellers, have a torpidity of underſtanding, and indolence of diſpoſition which fits them for ſlavery. From the beginning of time they have been ſlaves, and until their heads and hearts are changed, great numbers of them will

and

and muſt be ſlaves. Doctor Winterbottom ſeems diſpoſed to conſider the Africans as naturally equal to the Europeans, and reduced to their preſent degraded ſtate from the ſlave-trade. We believe the ſlave trade an effect of African inferiority, and not a cauſe. As there were always many myriads in Africa of perſons that would ſubmit to ſlavery, and ſuch perſons became transferrable from one maſter to another, a ſlave-trade was a neceſſary reſult of that underſtanding and thoſe diſpoſitions in which the ſtate of ſlavery originated. We find the beſt moraliſts of antiquity ſanction bondage; and one of theſe is the inſpired author of the book of Geneſis. Moſes informs us, that whatever Joſeph did God was with him; hence we are to regard every meaſure and counſel of Joſeph, that is recorded to us by his hiſtorian, as ratified by the Divine approbation. When Pharoah's ſubjects were in great diſtreſs for want of bread, Joſeph offers them proviſions on their agreeing to become the bondſmen or ſlaves of the king. If ſlavery had been a ſtate unpleaſing to the Supreme Being, would he have been with Joſeph in extending bondage to ſuch a number of human creatures? In fact, ſlavery is not once reprehended throughout the ſcriptures; it is a mere civil condition, the exiſtence of which muſt depend upon national characters; it is the loweſt ſtage in that diſparity of rank and ſituation which proceeds originally from diſparity of wiſdom and virtue; and which, however more or leſs modified, is neceſſary to the preſervation of ſociety. A ſtate of ſlavery is, in our opinion, abſtractly neither right nor wrong; it muſt depend entirely on the circumſtances. Though Doctor Winterbottom aſſerts that the European ſlave-trade brutalizes the Africans, he adduces no proof to ſupport his aſſertion: indeed it would be very eaſy to prove that the Africans, who are employed as ſlaves in the Britiſh plantations, are much happier (according to negro eſtimates of happineſs) than in the terrors of war and famine ſo very common in their own country. The wars, as Park clearly demonſtrates, do not ariſe from European avarice, but from the prevalence of the ſame paſſions among the Africans as among other men. Winterbottom does not profeſſedly impugn the ſlave-trade, but one of his real objects evidently is, to recommend that falſe philanthropy that would beſtow freedom, without conſidering its probable effects either towards the negroes themſelves or the Britiſh intereſts.

The ſecond volume treats of the diſeaſes of the Africans, their regimen, and medicines, and appears to contain more of medical information than the firſt of ſtatiſtical. We do not find peſtilential diſorders ſo very common among the Africans as among the Europeans; and this our author attributes to the temperance of the negroes. The venereal diſeaſe is very frequent. The leproſy is alſo common. The only diſeaſe that is regarded by medical hiſtorians as indigenous in Africa is the yaws. This is an eruptive diſtemper, the detail of which would be both tedious and diſguſting. In general, we may obſerve, that it is communicated by contagion; ſomewhat reſembles the venereal of the worſt kind, but is rarely communicated by the ſame means. Beſides, like the ſmall-pox, it never ſeizes a perſon twice. Our author's obſervations

obſervations on the bite of ſerpents are ſenſible and judicious, and very uſeful to any perſon that may viſit countries in which ſuch noxious reptiles abound. There are ſome very curious accounts of the maladies of women, and the modes of treatment; but theſe, as we cannot quote, we muſt refer readers deſirous of inveſtigating ſuch ſubjects to the work itſelf.

The medical part of the volumes before us, is far beyond the topographical, and much farther beyond the political. The phyſician deſcribes the Gonorrhœa, and the yaws, much better than the character of the Africans, or the reaſonings againſt the ſlave trade; and perhaps this is not the only inſtance that proves, that every doctor is not neceſſarily a politician; let ſuch doctors as are not, keep to their own profeſſion.

Travels from Hamburg, through Weſtphalia, Holland, and the Netherlands, to Paris. By Thomas Holcroft. 4to. 2 vols. Pp. 1052. Plates, 5l. 5s. or, with the plates ſeparate, 8l. 8s. Phillips. 1804.

IN his preface, Mr. Holcroft informs us, that Paris and its inhabitants, with their cuſtoms, habits, and manners, conſtitute the principal ſubject of his enquiries in theſe volumes; and, indeed, all the other topics which he introduces may properly be deemed *incidental*, if not *digreſſive*. What he means, however, when, ſpeaking of the Pariſians, he talks of "the *hot enterprize* of their character," we profeſs our inability to conceive; but we agree with him in lamenting, that they ſhould be "continually in the power of thoſe who obtain political rule," and that "their energies," ſuch as they are, ſhould be ſo woefully miſdirected and miſapplied, by every ſucceſſive tyrant. To "pourtray the influence of moral habits" on any people, is certainly a work of utility; but to trace that influence on the inhabitants of republican France, was a taſk of equal importance and difficulty. How far it has been ably performed by Mr. H. we ſhall endeavour to ſhew.

Our traveller left Hamburg, with his wife and two children, early in the year 1801, and proceeded through Weſtphalia and Holland, chiefly in the public carriages, to Paris. His ſtay at the different places through which he paſſed was ſo ſhort, as to admit of little obſervation, and none of a ſatisfactory nature. But this cannot be conſidered as a defect, in a publication written with another profeſſed object in view. Some few of the facts which he details are, nevertheleſs, worthy of notice. Previous to his departure from Hamburg, he had given the neceſſary notice for quitting his lodgings; but as this notice was only verbal, and not written, his landlord took advantage of it to demand an additional month's rent, although he had, in conſequence of the notice, let the apartments to another perſon. The mode of proceeding, in this caſe, was ſummary indeed!—"Pay the money, Sir; or the ſoldiers ſhall be called, and your effects ſeized." The power, in a *free* city, allowed to private individuals to enforce

an unjuſt demand by the bayonet, is a ſoleciſm in political economy, well calculated to excite both aſtoniſhment and diſguſt. There was no poſſibility of reſiſting ſuch a power; and Mr. H. was reduced to the neceſſity of ſubmitting to a compromiſe, and to pay forty marks more than were due. 'Tis highly proper that travellers ſhould be acquainted with facts like this.

On every occaſion, Mr. H. indulges his propenſity to *philoſophize*; and, were we required to characteriſe his travels, we ſhould call them a *Philoſophizing Tour*. It was not difficult for a mind ſo prediſpoſed to find ſuch an occaſion at Groningen. Accordingly, Mr. H. thus philoſophizes on his arrival at Groningen.

"Are we in the land of metaphyſics; or of moral philoſophy; or where? We ought to be at Groningen—ſober Groningen—where the people appear to have a deal of common ſenſe. Be it remarked, however, that here, in ſober Groningen, we met with the firſt tree of liberty.

We were happy to find, that the act of planting a tree of moral liberty was deemed by our traveller a departure from common ſenſe. But to proceed:

"What warring ſenſations did the ſight of it inſpire! What is a revolution? And what has this revolution effected? The maſs of evil, and the *mass of good*, put in oppoſite ſcales—which ſhall preponderate? I ſolemnly declare, in the face of mankind, my heart aches with a ſenſe of paſt miſeries, though I ardently hope, nay, am ſeriouſly convinced, *the good prevails.*"

There is certainly not much *common ſenſe* in this declaration; and we ſhould have been really glad to hear on what this *ſerious conviction* of our traveller's was founded. How, in a revolution begun in the name of liberty; atchieved by crimes, without number, as without a name; and ending in the eſtabliſhment of a military deſpotiſm, under which the life and liberty of every individual is at the abſolute diſpoſal of the deſpot: How, in ſuch a revolution, it could be made to appear that the *good prevails*, exceeds, we confeſs, our powers of comprehenſion. Mr. H. however, profeſſes to deplore the multitudes which have been ſacrificed by the perpetration of theſe crimes, but ſtill more deeply to deplore the prolongation of that want and miſery which have reſulted from them; and "the fiery paſſions," and factious ſtruggles to which they have given birth.

On the church-door at Groningen appeared the following inſcription, in the Dutch and French languages: "Here men worſhip God. Citizen, whoever thou art, reſpect this worſhip." This admonition evidently implies, that the reſpect ſo enforced had been violated: and ſuch was, no doubt, the caſe, as our author pertinently remarks here, that "the men who unſheathed the ſword in defence of freedom" (or, as *we* ſhould ſay, under the *pretext* of defending freedom) "ſtabbed freedom to the heart by the uſe of force: her gentle bleſſings cannot be propagated by the ſword. Alas! I forget too that this propoſition is the ſubject of hot diſpute. I really wiſh to conciliate; but the times are ſo full of contention, and of doubt, that a man

a man can ſcarcely venture to ſpeak without a great probability to offend.". The man who ſpeaks truth generally offends, and Mr. H. might have recollected the French adage, " Il n'y a que la verité qui offenſe ;" but the writer, whoſe aim is to inſtruct mankind, ſhould not ſuffer the fear of offending to deter him from ſpeaking the truth; and, indeed, no public writer ſhould allow any conſideration whatever to induce him to deviate from the truth. The conſtant motto of ſuch men ſhould be, NE QUID FALSI DICERE AUDEAT, NE QUID VERI NON AUDEAT.

During his ſtay at Amſterdam, Mr. H. heard the following anecdote, which exhibits a ſingular inſtance of French ingenuity:

" A Frenchman went to a rich Jew, and told him he wiſhed to exchange a number of dollars for louis d'ors, which he was under the neceſſity of immediately procuring. The Jew, after bargaining to his own advantage, conſented, and promiſed the gold ſhould be ready the following day. At the appointed hour, the Frenchman came with his bags; which, having holes in the ſides and near the top, ſuffered ſome dollars to be ſeen. The gold being counted and weighed, he preſented an empty bag, in which it was put.

" Juſt at this moment, when the dollars were to be examined, a friend entered in great haſte, and called him away on urgent buſineſs. However, he left not only the bag ſuppoſed to contain the gold, but alſo the bag ſuppoſed to contain the dollars; and ſaid he would return in two hours to ſee them counted; deſiring, in the mean time, they might be locked in the Jew's bureau.

" The two hours elapſed, and the Frenchman did not make his appearance; but the Jew thought himſelf ſafe. He was unwilling to unlock the bureau, till the Frenchman ſhould be preſent. At length, another hour having glided away, he began to ſay to himſelf: " Is it poſſible that I can have been cheated?" The very queſtion was alarming to any man, and eſpecially to a money-changer. The firſt anxiety of the Jew led him to the ſuppoſed bag of gold: this he untied, and diſcovered that the bag containing the gold had been exchanged for one which was full of leaden counters. He ſcarcely needed to have enquired [to enquire] further: however, he opened the bag of ſilver, and found himſelf equally deceived.

" He haſtened to go and acquaint the police; but, when he came to an outward door that led to his apartment, it was locked and bolted. The Frenchmen had poſt-horſes prepared, and had inſtantly taken flight; but, when they were at a certain diſtance, they were guilty of ſome imprudent delay; and, after the Jew had obtained his releaſe, the vigilance of the purſuit was ſo great, that the Frenchman, againſt whom the Jew had depoſed, was taken.

" During his impriſonment at Amſterdam, his behaviour and abilities were equally remarkable. By the aid of burned turf and ſtraw, he drew the ſiege of Mantua on the walls, and Bonaparte (Buonaparté) on horſeback, heading the French armies. While the executioner was whipping him, he ſpoke of the magiſtrates in the moſt contemptuous terms. " What," ſaid he, " is my crime, compared to theirs? I have but cheated a Jew; a vile fellow, who has become rich by cheating: while the wretches who condemn me to this ignominious puniſhment, have betrayed and ſold their

country." He was afterwards branded; and, at the moment of inflicting the mark, he cried aloud, *Vive la Republique!*"

It muſt be allowed, that this man was a worthy republican, and every way qualified for a diſtinguiſhed command in Buonaparté's legion of honour! Our traveller having enquired the cauſe of the mournful appearance of the city of Amſterdam, and of the evident decay of trade there, was informed, that they proceeded from the depredations committed by the French, the conſequent ruin of individuals, and general bad effects; which leads him into his uſual ſtrain of philoſophizing, or rather, *philoſophiſticating*. After expreſſing, or rather *hinting*, ſome doubts as to the truth of the reaſons alledged by his informant, he ſays—"The ſubject is painful: the evils are committed: the *good remains*: let every wiſe man, whatever may be his opinions or his party, endeavour to render that which is good permament; and, by mildneſs of ſpeech and humanity in action, alleviate the bad, and prevent the return of miſery." We cannot but conſider this as the miſerable whine of that ſpurious philanthropy, which is ſo much in vogue in the preſent times. It behoved him to ſhew what *good remained*, accruing from the accurſed revolution which aboliſhed all exiſting inſtitutions, and turned ſociety topſy turvy. It behoved him alſo, before he talked of the *return* of miſery, to ſhew that miſery had ceaſed to exiſt; but the very reverſe of this he knew to be the fact: his own ſenſes convinced him of the continued exiſtence of miſery; the perſons of whom he ſought information aſſured him of it. To uſe ſuch language, then, under ſuch circumſtances, is to ſubſtitute puerile declamation for ſenſe and truth, and to inſult the common ſenſe of his readers!

Mr. Holcroft's notions of *toleration* are as extraordinary as his notions of revolutionary *good*. "The word toleration," he tells us, "ought to ſignify an unlimited freedom to every man, of living not undiſturbed in, but without being reproached for, the opinions he may entertain. Falſe opinions ought to be reaſoned with, not perſecuted. It has been proudly, perhaps not improperly, anſwered, to thoſe who ſay we will grant toleration, If you pretend to tolerate us, we pretend to tolerate you."

It is of very little conſequence what toleration *ought*, in the eſtimation of Mr. H. to ſignify. The queſtion is, what it *does* ſignify; and the fact is, that what *he* wiſhes to maintain, is not the *toleration* of all ſects or opinions, but the *equality* of all. To reaſon only with opinions, openly promulgated, and acted upon, which are highly miſchievous in corrupting the principles of the riſing generation, or injurious to the peace and good order of ſociety, would ſavour more of the mad philanthropiſt, than of the true philoſopher. Such opinions deſerve not only reproach, but puniſhment; and, be it obſerved, that *reaſon* and *reproach* are not incompatible with each other, though Mr. H. ſeems to have pronounced a ſentence of divorce between them. But we will purſue his ſophiſtry a little farther.

"Could

"Could any man demonſtrate to another that his opinions are erroneous, he muſt neceſſarily renounce them." If this were true, there would be no atheiſts; for it is no difficult matter to demonſtrate to an atheiſt the exiſtence of a God. But by demonſtration, we ſuppoſe the author means *conviction*; and then his inference appears to be this, that if you cannot *convince* a man that he is wrong, however erroneous, however miſchievous, however deſtructive, his opinions may be, however oppoſed to reaſon, truth, and ſcripture, he ought not to be reproached for them, for reproach is perſecution!!!—"An individual has a ſtrong conviction that the Catholic (Roman) religion is pernicious to mankind. This opinion is ſo forcible, that it irritates and gives him pain. But will an opinion authoriſe him to perſecute and deſtroy the Catholic prieſts of France, who are of a different opinion?"—No, certainly; nor the Catholic prieſts of England, Ireland, or of any other country. But can this ingenious philoſophiſt find no medium between encouragement and deſtruction? And, becauſe we ought not to perſecute or deſtroy perſons profeſſing erroneous or dangerous opinions, does it follow that we ought not to reproach them for the promulgation of them? "In Amſterdam," he adds, "all religious ſects are allowed places of religious worſhip, except Pagans and Mahometans. The *exception is a diſgrace.*" So, if a ſet of miſcreants chuſe to worſhip the devil, and to erect an altar to him in every town in the kingdom, it would be a diſgrace to the government to prevent them from indulging in their impious orgies! This is toleration with a vengeance! And we need nothing more to convince us, that, in the eyes of our author, all religious eſtabliſhments are ſcandalous abuſes, and the deſtruction of them a ſerious *good!* But we will not reproach him for his opinions, leſt we ſhould ſubject ourſelves to the charge of perſecution.

The difficulty which our traveller experienced in Holland, in obtaining a paſſport for Paris, notwithſtanding his letters of recommendation to the French miniſter at the Hague, draws from him ſome expreſſions of ill-humour, which extend to his own country.

"Engliſhmen, among whom *egreſs* and regreſs had been a common right"—He ſeems to be ignorant that the king could always, by his prerogative, limit or controul this *common right*, as he cal s it.—"Engliſhmen, who uſed to pity, and almoſt deſpiſe, the ſlaves that could not paſs without their borders, without a written permiſſion." We do not preciſely know who theſe *ſlaves* were; for certainly, before the revolution, Frenchmen could and did leave their country, without a written permiſſion, in time of peace, or unleſs they were in the army or navy.—"Engliſhmen now found their path cribbed and circumſcribed, like the limits of a Pruſſian recruit. The time at laſt came, when they themſelves conſented to be manacled. Free of ſpeech, liberal in their oppoſition, and diſdainful of fear, as they had been, ſuſpicion ſuddenly ſeized them; and, perſuaded that they were ſurrounded by danger, they conſented to meaſures, which they had formerly affirmed none but tyrants could imagine, and none but ſlaves could endure."

This

This philoſophiſtical tirade is in the true ſtyle of an old member of the London Correſponding Society, &c. who would fain make us believe, that the dangers which gave birth to the Loyal Aſſociations in 1792, and to the legiſlative meaſures of a ſubſequent date, were all imaginary; and that the apprehenſions entertained by all the loyal part of the kingdom was a falſe alarm! But does Mr. H. ſuppoſe that we have quaffed the waters of Lethe, ſo ſoon to have forgotten thoſe memorable events which brought the Britiſh monarchy to the very verge of ruin? No, No, philoſophizing Sir, our memories are not ſo treacherous; nor are your ſpells ſo potent, as to deprive us of our ſenſes. All this, however, is not for nothing; his predilection for the revolutionary heroes of France ſuggeſted the neceſſity of affording ſome palliation for their conduct, even at the expence of his own country: *therefore* he adds,

"If a nation, whoſe habits of unſuſpecting intercourſe and openneſs of heart were thus rooted, could be ſo impreſſed by the terror of the times as to render the virtue of caution contemptible, and alarm *lunacy*, it cannot excite ſurpriſe that the ſame puerile exceſſes ſhould exiſt, with increaſe, among a people *where* they had been native."

To call all the Britiſh legiſlature, and even the whole nation, *lunatics*, for the adoption of meaſures, which *to them*, at leaſt, appeared neceſſary to ſecure them from danger, and poſſibly from deſtruction, is a tolerable ſtretch of aſſurance for a modern philoſopher, who is withal a profeſſor of modeſty, and ſorely afraid of *giving offence*. But though Mr. H. was not ſurpriſed at theſe *puerile exceſſes* on the part of the French, we are very much ſurpriſed that they ſhould be carried to ſuch an unreaſonable length, as to induce the French miniſter not to admit our traveller's *principles* and *connections*, which, it ſeems, he urged with becoming energy, as ſufficient to remove all his ſcruples. He was not, however, kept long in ſuſpenſe; for a letter from Paris converted coldneſs into cordiality, and procured him the neceſſary paſſport.

While he was waiting for this paſſport, he had an opportunity of viſiting the Hague, which ſwarmed with ſoldiers; which circumſtance extorted from him the following remarks:

"The place was ſmall: yet why were they here? The legiſlative bodies held their deliberations in it; and it was publicly aſſerted, that theſe deliberations were perfectly unawed. Surely the troops of the republic of France did not come to inſtruct the lawgivers of the republic of Batavia in the principles of freedom. They were revolutionary times."—What! revolutionary times in the year 1801, when we were told from authority, which Mr. H. ſurely would not diſpute, that Buonaparte had brought the revolution to an end!—"And, in revolutionary times, I have heard the pretended partiſans of freedom aſſert, the public preſſes may be ſtopped, and men tranſported, without trial; and, which is ſtill more ſtrange, to keep the guillotine at work is a revolutionary virtue. Heavens! into what exceſſes will not the heat and forgetfulneſs *of the moment* lead men! The rage of opinion

opinion prevails, common ſenſe becomes ſtupefied, and wiſdom ſtands aloof bewildered.

All difficulties at length overcome, Mr. H. and his family ſet forward in the diligence for Paris. In this vehicle he met with ſome emigrant prieſts, who were returning to their native land, after a long and painful exile, ſome of whom he reproves for giving vent to their feelings, and for expreſſing a hope that the time for redreſſing their wrongs was at hand. We can perceive nothing very inhuman, nor very unnatural, in this hope; but we beg pardon, we are not philoſophers, and are therefore not competent to appreciate the feelings and the principles of thoſe who are. Let our ſtoical traveller, our philoſophizing tourift, thus ſpeak for himſelf.

"Theſe are great frailties; vicious feelings; yet, though we cannot approve, we ought to recollect the haraſſed and wretched exiſtence which theſe poor men had endured, and pardon."—Amiable philanthropiſt!—"None but thoſe who are extremely ignorant of the human heart, can imagine, that, by making a man a prieſt, you make him a ſaint. The inſtitution itſelf ſuppoſes this."—Indeed, Mr. Holcroft, whence do you derive this information?—"But that is *the maſter vice of the inſtitution*, its diſgrace, and will be its utter downfall. Good ſenſe ſhould conſider the prieſt as a man, liable to the failings of men, and, in addition, to the failings which his falſe pretenſions to ſuperior virtue, when he happens to poſſeſs only mean or ordinary talents, have made him ſubject."

Ignorant, impudent, coxcomb! Read the Scriptures before you pretend to ſpeak ſo dogmatically on ſubjects which, at preſent, you do not underſtand: and learn to diſplay, at leaſt, good ſenſe enough, not to confound talents with virtue, nor to deem the poſſeſſion of the former an indiſpenſable qualification for the attainment of the latter. The cauſe whence this confuſion ariſes is evident: 'Tis vanity, which is never more diſguſtful than when clothed in the odious garb of affected humility.

Some paſſengers, whom our travellers took up at Arras, gave a detailed account of the enormities committed in that city, by Le Bon, the infamous agent of Buonaparté's worthy predeceſſor, Robeſpierre, of which Mr. H. ſeems now to have heard for the firſt time!

"They were well acquainted with Arras; being natives either of the town or its vicinity; and from them we heard ſuch tales of cruelty, committed by the famous or infamous Le Bon, as made the heart ſhudder. I know not how far their narrative was accurate."—This *qualifying* ſuggeſtion accompanies almoſt every account which is given of revolutionary crimes.—"Neither can I faithfully repeat what they told: but, during one hour at Arras, we heard ſimilar accounts, not leſs full of horror; though it was ſo long ſince theſe ſcenes of blood had happened."—So long *ſince!*—We juſt now had *the heat and forgetfulneſs of the moment*, which prevailed in *revolutionary times*, urged as the cauſe, if not as an excuſe, for French tyranny in Holland in 1801! yet now it ſeems ſtrange, forſooth, to Mr. H. that ſcenes of blood

blood, of which the narrators were ſpectators, and probably their friends and relatives the victims, ſhould not already have been obliterated from their minds!—"The records of the times do but too mournfully prove that this Le Bon was a monſter. What an æra of blood has this been!" No matter, the *good prevails*. Why ſhould a *philoſopher* think of the *evil* which is paſſed? But even here our author has a *ſet off* at hand.

"What is the reaſon that a few hundred people, murdered it is true, and murdered without reſiſtance, at the command of a tyrant, or of the wretches his adviſers; what is the reaſon that ſuch murders ſhould excite ſo infinitely greater a ſenſe of horror than the aſſaſſination of whole armies, when they meet in mad fury for each other's deſtruction, though no one man among them has cauſe, I will not ſay of hatred, or of anger, but of the leaſt complaint, againſt any other? The abhorrence of the firſt hand of murders cannot be too great. Why is the record ſo ſoon forgotten, ſo lightly treated, nay, ſo obſtinately defended? Will man, and the feelings of man, never be awake to the truth?"

On entering the territory of ancient France, Mr. H. advances a poſition which we certainly are not diſpoſed to conteſt with him: namely, that "ſhould a man, travelling in a diligence, pretend dogmatically to reſolve" the difference, if any, between the preſent and the former ſtate of the country and its inhabitants, "he would only expoſe himſelf to deriſion." Impreſſed with a conviction of this ſignificant truth, he expreſſes himſelf, with becoming doubt and caution, on the important queſtions, whether, the long ſlips of land, differently cropped, which uſed formerly to mark the reſpective poſſeſſions of the peaſants, were more or leſs in number than they uſed to be; and whether the "wretched mud-huts" which formerly abounded are now more or leſs numerous? The former, he *thinks*, appear leſs frequently; as to the latter, "I believe, but *dare not affirm*, they are diminiſhed." It would be the height of injuſtice not to expreſs our admiration of this philoſophical caution, on ſuch a ſubject, in a man who can ſpeak ſo dogmatically on the vices inherent in the inſtitution of a prieſthood; and on other topics of great, though not of equal, importance. But *his* doubts end where *ours* begin.

"Two things to the advantage of the preſent moment I can ſpeak of, without any doubt or fear of miſleading: the peaſants are now better clothed, in general, than they were; and their looks, I will not ſay are more merry, but rather more ſedate, yet more truly cheerful." Here our traveller certainly pretends to reſolve the difference dogmatically, and therefore cannot be offended with us for thinking that he only expoſes himſelf to deriſion. In fact, is the general cheerfulneſs of the peaſantry of any country, as compared with their cheerfulneſs at a former period, to be decided by a man travelling in a ſtage coach, which has one quality of time and tide, inaſmuch as it waits for no man? Beſides he not only notices the general appearance, but marks the niceſt ſhades of difference, and traces with philoſophic preciſion, the line of deſcrimination between the *mirth* and the chearfulneſs

fulneſs of a French peaſant. Surely, ſurely, in the ſcience of phyſiognomy, Lavater was a fool to his tranſlator! But to proceed, "if the large and ſpreading picture of poverty, I may ſay of wretchedneſs, be not exceedingly leſſened, I am exceedingly deceived. The laſt day of our journey was Sunday; and we ſaw too many of the people, both old and young, cleanly in their dreſs, and with ſatisfaction in their faces, for thoſe ſigns of eaſe and *better days*, to be miſtaken." He ſays, the poverty, the haraſſed looks, the livid tints, the pictures of miſery (which) I had formerly ſeen, cannot be forgotten.

With what eyes Mr. H. *formerly* beheld the peaſantry of France, we know not; but, that he ſaw them through the miſt of prejudice, we are ſtrongly diſpoſed to believe; for, we ſuſpect, that no man beſides himſelf who knew them before the revolution, would recognize a ſingle feature of theirs in the hideous picture which he has here exhibited; and which we ſcruple not to ſtigmatize as the foul abortion of a diſtempered brain. We ſpeak upon this ſubject with deciſion; becauſe we did not travel through the country in a diligence, but lived in it for years. We never ſaw a more cheerful, a more ſatisfied, or a more happy peaſantry; and if cleanlineſs in their dreſs and ſatisfaction in their faces be admitted as proofs of happineſs and of the exiſtence of *good days*; they moſt unqueſtionably exhibited theſe proofs to every beholder, on all Sundays and holidays, before the revolution. What their preſent ſtate may be we know not; for deriving no ſecurity either from our *principles* or our *connections*, we did not venture to re viſit France during the late truce; but we are certainly not diſpoſed to receive an account of it from one who ſo flagrantly miſrepreſents their paſt ſtate. Theſe obſervations are followed by the uſual train of philoſophical reflections, of the obſcurity of which the author himſelf ſeems to be aware, ſince he explains the two pages which they fill by one ſentence of eight lines. We lament very much that this *power of compaſſion* has not been more frequently exerciſed.

We now arrive, with our author, in the capital of republican France; and liſten to a very neceſſary diſſertation of economy; a ſcience which every man who goes to Paris ought to underſtand. But, we now learn for the firſt time, that it is better to be cheated and laughed at than to know how to bargain. This may appear ſtrange to ſome of our unphiloſophical readers; but they muſt be told, that philoſophers do not uſe words in their ordinary ſenſe, but aſſign to them a ſignification of their own. Of this we have already exhibited one notable inſtance in the word toleration; and thus to *bargain* does not, as they might be led to ſuppoſe, mean to contract for the ſale, the purchaſe, or the hire of any thing; but "to bargain is to depreciate, to invent faults, to ſpeak untruths, to be ſuſpicious, and to be ſuſpected." We little imagined, indeed, that when Robeſpierre paſſed his famous decree contre les ſuſpects, and againſt thoſe even who were ſoupçonnes d'etre ſuſpects, he was only directing his rage againſt *bargainers*. But we live to learn. We cannot be expected to follow our author through all the ſtreets and public places of Paris.

We

We can only take brief notice of ſome of his obſervations on the character and manners of its inhabitants; occaſionally extracting anecdotes, and making comments on his remarks where they ſeem to be called for. Firſt, as to the dreſs of the men.

"The revolutionary ſpirit has not been limited to political and civil inſtitutions; it has pervaded every department of life. Monks, and Abbés, with muffs, ſilk coats, arm hats, and all the aſſimilating coſtume, have diſappeared. The well-dreſſed men are either military, or habited ſo like the Engliſh, as to appear almoſt the ſame people. They are chiefly to be diſtinguiſhed from us by difference of deportment, difference of phyſiognomy, and by an overgrown buſh of hair on each cheek. Some of the Engliſh affect this diſguſting appearance; which, without powder, gives a man the air of an aſſaſſin; and, with, that of a grey baboon. Nothing but the frequency of the object can reconcile it to the eye.

"But the well-dreſſed men are very few: the revolution has far from entirely corrected the propenſity of the lower orders to ſlovenlineſs. That the phlegmatic German, who ſits, walks, or works, with his pipe in his mouth, ſhould be careleſs concerning his appearance, is but the reſult of his correſponding habits: but that the great maſs of a nation with ſo much vivacity, ſo vain, ſo continually boaſting of ſuperior grace, and of giving the ton to all Europe, I miſtake, to the whole univerſe, that the great maſs of ſuch a nation, I ſay, ſhould be ſlovenly, is a phenomenon which at firſt view aſtoniſhes an Engliſhman, who has only heard their character from their own mouths. Long pantaloons, once put on and never changed till they are entirely worn out, linen not fit to be ſeen and therefore concealed, a great coat dangling to the calf of the leg, buttoned up and worn alſo while it will laſt, a ruſty round hat, uncombed hair, fierce whiſkers, a dirty chin and a handkerchief tied not under but over it, and not of muſlin or ſilk but of coarſe coloured linen rarely waſhed, ſuch is the figure not perhaps of the majority, but of great numbers of the men to be met of an evening even in coffee-houſes. Such are hundreds of the figures that crowd together at all hours of the day, and walk the Palais Royal, fill the billiard-rooms, and exhibit themſelves in all public places where the entrance is free. At ſome even of the dancing gardens on the *Boulevards*, they find it neceſſary to write over the door,—"Admittance to perſons decently dreſſed."

"The French character is enterpriſing, forward, impelled by curioſity, not eaſily repulſed, and with little of that ſhyneſs which in the Engliſh is ſometimes pride, and ſometimes a fooliſh feeling of ſhame, but often likewiſe a decent ſenſe of propriety. It appears as if a Frenchman imagined he has only to ſhew himſelf to be admired. If he publicly write, ſpeak, or act, he aſſumes importance. If his portrait be painted, his head muſt be thrown back, his breaſt forward, and his air muſt either be ſmiling, digniſied, or diſdainful; in his own language, it muſt *impoſe*. Would he permit his numerous good qualities to act unaffectedly, and without oſtentation, he would indeed be admirable! But he hides the real worth of his character, which is often great, by his open and extravagant claims to ſuperiority; and, when he happens to have leſs than a common ſhare of underſtanding, ſometimes his ludicrous impertinence almoſt levels him with the ape."

This is a well-drawn portrait, the accurate likeneſs of which muſt ſtrike

ſtrike every man who is acquainted with the original. The author gives a full deſcription of that ſink of abomination the Palais Royal, lately the Palais d'Egalité, but now the Palais du Tribunat, (from its being the place in which the Tribunes hold their ſittings), though ſtill generally diſtinguiſhed by its original appellation. Mr. H. derives ſome conſolation from the *eſtabliſhment* of popular aſſemblies, though he admits, they have nothing more than the *appearance* of authority. "They are there," he ſays, "and time and increaſing wiſdom will do the reſt." We ſuſpect he is a bad prophet; and that he would have been nearer the truth, if he had ſaid, they are there, but will not long remain there; and if he had changed the word *popular*, as applied to them, for *conſular*. He thus cloſes his account of the Palais Royal.

"Having made the tour of the arcades, the ſtranger is tempted to paſs into the gardens. His eye is attracted by numerous lights from the upper part of the building; eſpecially from the range of firſt floors, where they are numerous, and of which the apartments appear to be ſpacious and magnificent. He enquires to whom they belong; and by people of what claſſes and profeſſions they are occupied? Unleſs he be himſelf a man of depraved appetites, the anſwer gives him pain that is agonizing in proportion as he thinks deeply. That ſome ſhould be *reſtaurauteurs*, and others coffee-houſes, or rooms dedicated to ſcientific clubs, and literary ſocieties, is right; nay, is excellent: but that a ſtill greater proportion ſhould be devoted to the baneful practice of private and public gaming, and that all above, even to the attic ſtory, ſhould be the dens of proſtitution and the moſt incredible obſcenities, is knowledge that makes the ſoul ſhrink into itſelf; and turn with affliction, deteſtation, and diſguſt from the place."

This, with what follows on gaming, is the honeſt language of indignant virtue; but Mr. Holcroft ſhould not forget that the vices which he ſo properly reprobates, are the neceſſary conſequence of one grand part of the revolutionary ſyſtem, adopted by the former maſters of the preſent Firſt Conſul, who ſerved them with equal zeal and effect; we mean the truly diabolical ſcheme for eradicating all religious and moral principles from the minds of the people—*Demoraliſer le peuple*; a ſcheme unhappily executed with too much ſucceſs. When we deplore *effects* we ſhould not loſe ſight of *cauſes*: we now proceed with our extract;

"Theſe feelings, painful as they are, become indignant and almoſt tormenting, when it is further known that ſuch places are not merely ſuffered, becauſe government is too indolent, too buſy, or too weak, to repreſs them; but becauſe government is bribed: becauſe government divides the wages of vice, the earnings of proſtitution, the induſtry of cheating, and the ſpoils of the ruined. Oh, it is infamous, it is damnable! I care not what man, or what ſet of men, on the face of the earth, may take offence; it is indignation I never will repreſs, never will conceal. There is not a father, if he be not a monſter, there is not a ſingle friend to man, by whom this indignation is not felt. If the honeſt in thought would but be honeſt in

ſpeech

ſpeech, vice would not dare thus openly to brave the world; and that government that ſhould licence it would crumble into duſt."

Here we concur fully with the author, join in his indignation, and partake of his feelings. Yet is this the place which has been deſcribed as one which "no ſtation, no age, no ſex, no temper, could ever leave without an ardent deſire to return."!!! Our readers will recollect, that we long ago apprized them of this ſcandalous practice of the French government.

There is a curious deſcription given of the feaſt of the foundation of the republic, but more particularly of the annual exhibition of the inventions and manufactures of France, an exhibition the moſt ridiculous that can be conceived; and which affords a ſingular proof of the propenſity of the French to convert the mereſt trifles into objects of vaſt importance. We would willingly tranſcribe a part of this chapter, did not our circumſcribed limits forbid us.

Some juſt remarks occur, in the 41ſt chapter, on the ignorance or diſhoneſty of the French in their repreſentations of foreigners; and, among other inſtances of the kind, Mr. H. mentions that, *Chateau Briand*, an emigrant who reſided ſome years in England, and who, of courſe, muſt, we ſhould ſuppoſe, know better, in order "to characterize an Engliſh audience at a theatre, has inſtanced a ſailor drinking punch in the pit. This is the man, who, in his work on Chriſtianity, blaſphemouſly termed the Creator "the Great old Bachelor of the Univerſe."! Our author, in the Spring of 1802, was ſent for by a French lady, who received him in her bath, to inform him that a Monſieur *Fiévé* had been ſent over to England, in conſequence of the free remarks in the Engliſh papers on the character of the Firſt Conſul, and which had made a great ſenſation at Paris.

"The republican party were anxious that the ſame free inquiries ſhould continue; and their opponents were equally zealous to have them ſuppreſſed. For this purpoſe ſhe ſaid Mr. *Fiévé* had been diſpatched to England; and the means to be employed were thoſe of bribery: he was to purchaſe the ſilence of the papers that had given moſt offence. She truly conſidered ſuch bribery as one of the vicious acts by which modern politicians, of all parties, endeavour to profit; and was deſirous that I ſhould convey the intelligence ſhe gave me to the Editors of the Engliſh Journals."

This Mr. H. declined, juſtly enough concluding that if any Journaliſt were ſo baſe as to be diſpoſed to accept the bribe, his interference would not change his diſpoſition. But he was rather haſty in his belief that no ſuch man could be found. We were well informed of the object of Mr. Fiévé's miſſion at the time, and, indeed, communicated the fact to our readers; and we could point out the papers to the proprietors or conductors of which application was made; ſpecifying thoſe by whom it was rejected; and *him* by whom it was accepted. The impudent letters which Mr. Fiévé publiſhed on his return, are properly characteriſed by Mr. Holcroft.

The

The appendix to the firſt volume contains "the heroic and glorious life of the Conſul Bonaparte," in doggrel verſe; the regulations for the exhibition of the inventions and manufactures of France, and of the proceedings to be obſerved in the games, amuſements, &c. on the anniverſary of the foundation of the republic; and, ſtrange to ſay! an account of the boxing match, in Eſſex, between Belcher and Firby, extracted from the Morning Chronicle. This account is inſerted as recording the *progreſs of manners*, it ſeems, but we muſt ſay, it is ſtrangely out of place, and can be conſidered only, as ſome other paſſages we have marked, as a kind of *ſet off* againſt the predominent vices of the French. In our next, we ſhall accompany the author through his ſecond volume.

(To be continued.)

An Account of the Cape of Good Hope; containing an Hiſtorical View of its original Settlement by the Dutch, its Capture by the Britiſh in 1795, *and the different Policy purſued there by the Dutch and Britiſh Governments. Alſo a Sketch of its Geography, Productions, the Manners and Cuſtoms of the Inhabitants, &c. &c. With a View of the Political and Commercial Advantages which might be derived from its Poſſeſſion by Great Britain.* By Captain Robert Percival, of his Majeſty's Eighteenth or Royal Iriſh Regiment; and Author of an Account of the Iſland of Ceylon. 4to. Pp. 340. 1l. Baldwin, 1804.

CAPTAIN PERCIVAL does not, like Mr. Barrow,* enter into a deſcription of the interior parts of the country contiguous to the Cape, but confines himſelf to an account of the manners, cuſtoms, diſpoſition, and policy of the inhabitants of the Cape Town and its immediate vicinity; entering, however, into a minute and accurate eſtimate of the importance of this ſettlement, conſidered in a commercial, military, and political point of view. On this account the work is certainly intereſting, and many of the obſervations which it contains are entitled to the ſerious attention of our rulers.

The topography of the Cape is now ſo well known to our countrymen that we ſhall not attempt to extract any part of our author's topographical deſcriptions, though they will be found highly uſeful to perſons who intend to viſit the Cape; but ſhall chiefly confine our quotations and remarks to thoſe parts of his work which are either connected with the eſtimate above-noticed, or which relate to the manners of the Coloniſts. The ſlaves who are employed to drive the heavy waggons which the coloniſts uſe for travelling from place to place, have attained to a degree of ſkill in the management of the

* The Second Volume of this very intelligent writer's travels we propoſe to notice in our next number.

horſes

horſes and oxen, by which they are drawn, that is truly aſtoniſhing. But the means by which they attain it are ſuch as no other people, we hope and believe, would have recourſe to.

" It excites not only compaſſion but horror to ſee many of thoſe unfortunate beaſts cut and mangled, as they are, in various parts of the body; for a Dutch boor, or farmer, if he finds his cattle lazy, or ſtopping from fatigue, or where they meet with obſtacles which their ſtrength cannot eaſily ſurmount, will not heſitate to draw out his great kniſe, and ſcore their fleſh, or even cut ſlices off without mercy. Theſe wretched animals ſeem indeed to know their cruel maſter's intentions; for their fear and agitation become exceſſive when they obſerve him taking out this inſtrument, and rubbing it to (on) the waggon, as if making it ready for the purpoſe of tormenting them."

Such brutality is, indeed, moſt revolting to humanity: and the general character which Captain P. gives of this deſcription of perſons is well calculated to excite averſion and even diſguſt. Every vicious propenſity which avarice, almoſt invariably, engenders, is to be found in the Dutch inhabitants of the Cape. Nor were the women free from theſe diſguſting defects. Speaking of a Dutch peaſant who kept a public-houſe in the country, and who was almoſt ſtarved before the arrival of the Engliſh troops, but who, during their reſiſidence in his neighbourhood, acquired a competency, by becoming ſuttler and baker to the troops, and keeping a houſe of refreſhment for the officers, the author obſerves,

" He had ſeveral daughters, whoſe beauty deſerved more to be praiſed than their civility and moderation; for, with an appearance of avarice, which would ſeem altogether ſhocking to our countrywomen, thoſe young girls took every opportunity to increaſe the charges of the houſe. When the landlord aſked for his accommodation two rix-dollars, or two ſhillings, they would, without heſitation, call out to him to demand four. This practice of inſtigating to extortion, which is very cuſtomary among the houſewives at the Cape, forms a remarkable and not a very pleaſing feature in the character of the Dutch women."

The oppreſſion of the natives by the Dutch is diſgraceful to human nature. The Hottentots are repreſented as honeſt, faithful, tractable, and docile, and capable of making moſt uſeful ſervants and aſſiſtants to the coloniſts, but rendered miſerable by the tyranny and cruelty exerciſed over them. Theſe are carried to ſuch an height, we are aſſured, that the deſire moſt natural to the human race of propagating their ſpecies, is, with them, extinct; and the women, Capt. P. ſays, frequently " deprive themſelves before marriage of the power of procreation;" though by what means he does not inform us. Strange to ſay the Dutch, by a policy at once the moſt barbarous and the moſt ſtrange, have laboured to change this excellent diſpoſition of the natives, leſt, forſooth, by becoming civilized they ſhould ceaſe to be obedient! What they would be, under a wiſer and better government, the author tells us in the following paſſage.

" Should

"Should ever the Cape fall permanently into the hands of Great Britain, thoſe people under proper management, may ſpeedily arrive at a great degree of civilization. Their induſtry may be excited, and be turned to produce the moſt important advantages to the colony. By inſtructing them in the arts of huſbandry, by accuſtoming them to a mild and equitable treatment, by granting them thoſe rights which ought to be common to the whole human race, although barbarouſly withheld from them by the Dutch; the Hottentots would ſpeedily be allured from the remote parts and wilds of the interior of Africa, to colonize the country nearer the Cape. The progreſs of civilization would ſoon inſpire thoſe already in the colony with confidence in themſelves, as a people who have a certain part to act in life, and recover them from that ſtate of utter degradation to which they have been reduced; while the knowledge of the comforts of life, and the means by which they are to be procured, would ſtimulate them to exertions of which they are at preſent incapable. Let this mode of conduct be once adopted towards them, and its good effects will ſoon appear on the face of the country; advantages will ſpeedily be obtained that perhaps have never hitherto even been thought of.

The people of the interior, the Caffrees and Boſchies, may in the ſame manner be gradually conciliated, by promoting a friendly intercourſe between them and the Hottentots, hitherto under the authority of the Europeans, inſtead of keeping up a deſultory warfare againſt them, which can never be attended with any good effects. Thoſe people, like Cain, fly from the face of man, and with him they may juſtly exclaim, "Where ſhall I hide myſelf? my race is deteſted, is accurſed; every man beholds me with deteſtation, and ſeeks my deſtruction." Theſe ſtrong terms do not overdraw the wretched ſtate of the Hottentots, for the Dutch actually hunted them like wild beaſts, and deſtroyed them wherever they met with them. This naturally enraged the wild Hottentots, who had not yet loſt all the feelings of men, and excited them often to make excurſions againſt both the Dutch planters, and thoſe Hottentots who acknowledged their authority. Yet it was not for the ſake of ſhedding blood, nor from an implacable ſanguinary diſpoſition, as the Dutch were willing to have it believed, that theſe unfortunate people made incurſions on their oppreſſors; they ſeldom did ſo, but to retaliate ſome recent injury, to recover their cattle which had been torn from them, and to enforce their own ſecurity in thoſe wild and barren tracts, to which they had been driven. Theſe facts, diſgraceful to the poſſeſſors of the Cape, will be confirmed by the united teſtimony of all who have long reſided at this colony, and have candour enough to confeſs what they have witneſſed."

An accurate account is given of the different roads by which the lofty mountain, called Table-Hill, may be aſcended; and from the author's deſcription of the noble view from its ſummit, 4000 feet above the level of the ſea, difficult and laborious as the aſcent appears to be, no traveller who viſits the Cape would fail, we ſhould think, to enjoy it. We do not recollect to have before ſeen any account of the following ſingular complaint, and ſtill more ſingular mode of cure, which, it ſeems, are equally known to the Eaſt Indies and to the Cape.

"The moſt dangerous of theſe ſwellings (in the legs) are occaſioned by worms

worms of immenſe length, a complaint to which Europeans are very ſubject in the Eaſt Indies. This worm, which is ſometimes three, four, or even ſix feet long, is bred in the calf and lower part of the leg. I have ſeen ſome moſt painful inſtances of this kind; and great care, dexterity, and management are required to eradicate it completely; for if the worm breaks in the operation of extracting, and any part is left behind, a mortification is uſually the conſequence. When the worm, which is very thin and white, is perceived moving about, an inciſion is made in the patient's leg, and the lower and upper part bound tight, leaving a ſpace for the creature to move and turn about. A poultice to open and draw the ſore is then applied, and the worm ſoon makes its appearance at the ſurface. At firſt but a few inches of the worm can be laid hold of, and this portion is carefully twiſted round a quill. It then begins to give way a little more, and by degrees is twiſted completely round, perhaps ſeveral inches in the courſe of a day, till at length it is wholly extracted. Sometimes nearly a month is required before this operation is accompliſhed. The ſtricteſt attention is neceſſary to keep the animal cloſely twiſted to the quill, to prevent him from making exertions and breaking: as then the leg muſt either mortify, or undergo a very painful operation, and be laid open to get out the remainder. The patient is in great agony during the operation, and the leg generally ſwells to an enormous ſize. Brackiſh and bad water is a cauſe aſſigned for this diſorder."

Some notion of the wiſdom of the Dutch in the ſcience of legiſlation, and of their tender regard for thoſe who have the happineſs to be ſubjected to their domination, may be collected from the following paſſage.

"By a law long in exiſtence when a planter or farmer, ever ſo remote from the Cape, wiſhes to marry, he muſt bring the object of his affections with him to town, and be there joined in wedlock by a particular licence from the Governor, in the preſence of the Fiſcal, at the ſame time paying handſomely for that privilege, and for leave to enter into the ſtate of matrimony. The inſtances of the pernicious effects of this law have been many, and ought long ſince to have opened their eyes to its impolicy; for it often happens when the lovers and their parents agree about the match, that the young woman is intruſted to the care of her future huſband, as probably her parents cannot accompany her on ſuch a diſtant journey. She is in conſequence left to his protection to take to town; when as a natural conſequence ariſing from two young people, with perhaps no other attendants but the ſlaves, being ſo long together and almoſt looking on each other as already united, the conſummation frequently takes place before they arrive at their deſtination; and when that happens, the lover's paſſion being cooled by enjoyment, he frequenty refuſes to marry the unfortunate young woman, who muſt conſequently return the beſt way ſhe can to her parents, whilſt her deceiver only pays a certain fine for his breach of faith. Luckily for the poor deluded female ſhe is not conſidered in much the worſe light for ſuch a miſadventure, but often meets with another lover, who makes no great account for the loſs ſhe has ſuſtained: the coloniſts indeed are ſeldom over nice in thoſe matters. The original intention of this law was to prevent the coloniſts connecting themſelves with any women but thoſe of their own deſcription."

Hopeful

Hopeful legiſlators are theſe votaries of Plutus! On the general degeneracy of the Dutch, on their ingratitude to the Houſe of Orange, the founders of their republic, and their generous liberators from the Spaniſh yoke, and on their ill-treatment of their beſt friends the Britiſh, the author makes ſome pertinent, judicious, and forcible remarks, which we would fain tranſcribe, but our limits forbid us.—Chriſtianity, according to Captain Percival, has made but little progreſs at the Cape of Good Hope.

"A ſmall portion of the people of colour and free blacks are converted to Chriſtianity, and but a ſmall portion. The Dutch widely differ from the Portugueze, who enforced religion with fire and ſword wherever they came. The Dutch clergy indeed have got into the oppoſite extreme, and ſhew but little charity towards their unenlightened brethren; and where they expect to get nothing for their pains, give themſelves no trouble to propagate the Goſpel. The Dutch government have been very remiſs in not urging the clergy more to the duty of inſtructing both the natives and ſlaves in Chriſtianity. Even the people of colour, partly the offspring of Chriſtians, have been often denied baptiſm. Whether this was meant to diminiſh the number of unlawful children by heathen women, or proceeded from whites being aſhamed of having them equal in ſome meaſure with themſelves, and entering the gates of Heaven along with them, I know not; but not allowing ſuch a number of children born of Chriſtian fathers to ſhare the rites of Chriſtianity, was certainly a cruel and uncharitable method of preventing ſin. Pride will not let their black offspring mix with their own blood, or have the ſame privileges as themſelves; but, as I have been told, their chief motive was the fear of their being loſt to them as ſlaves, on their becoming Chriſtians."

We believe this abominable practice to have originated, like moſt of the vices of Dutchmen, in their predominant ſin of avarice. But, on this point, ſorry are we to ſay, that we have little right to reproach them; for, incredible as it may appear, it is undoubtedly true, that our Eaſt India Company are as much averſe from the propagation of Chriſtianity among the natives of Aſia, as the Dutch are from its propagation in their African colony. We fear too, that if this *moſt impious averſion* (for on ſuch a ſubject we ſcorn to diſguiſe our ſentiments beneath the affected language of *candour*) were traced to its ſource, it would be found to originate in the ſame baſe and deſpicable motive. But as this is a matter of too ſerious importance to be diſcuſſed *incidentally*, we mean, very ſoon, to treat it in a manner more regular and direct.

The Dutch, at the Cape, import many ſlaves, both from Aſia and Africa, thoſe from the Malay Iſles, are particularly ferocious and vindictive.

"The ſlaves of the Malay race are tolerably numerous. They are employed in many kinds of laborious work, ſuch as gardening, and attending the grounds belonging to the pleaſure-houſes round the town; and in the kitchens, and the drudgery work belonging to them. They are alſo often employed in fiſhing and procuring fuel. This laſt claſs of people are extremely

tremely vindictive, treacherous, and ferocious; implacable in their revenge, and on the ſlighteſt provocation, or imaginary inſult, will commit murder. They are indeed a ſcourge to the people they come amongſt. When bent on revenge, or irritated at ſome ſuppoſed inſult, they ſcarcely ever fail of wreaking their vengeance. Many ſhocking murders have been committed by the Malay ſlaves on their maſters and miſtreſſes: not for the purpoſe of robbing, but merely to gratify their thirſt of revenge, which nothing but the blood of their object will ſatisfy, though at the certain loſs of their own lives. When the Malay has determined on revenge, he takes a quantity of opium to work himſelf up to a ſtate of madneſs, when he ruſhes out with a knife or dagger, which is called a kreeſe, and after putting to death the original object of his infernal paſſion, he next ruſhes at every one he meets, till he is at length overpowered and taken, which perhaps is not the caſe till ſeveral victims fall before him. Nothing but a lucky ſhot or blow that ſtuns him to the earth, will enſure the ſafety of his opponent, as he proceeds with ſuch a ſavage fierceneſs and impetuoſity, that it is reckoned a moſt arduous and dangerous ſervice to encounter him in this ſtate. This is what is called running a muck; on the ſlighteſt alarm of which, every one flies before him, and eſcapes the beſt way he can. Whoever kills a Malay in the act of running a muck, is intitled to a very high reward from government; and he certainly deſerves it, for the moſt cool and intrepid are ſcarcely a match for the Malay, when worked to this pitch of deſperate madneſs.

"The two following inſtances occurred whilſt I was at Cape Town:—A Malay, for ſome inſult or neceſſary chaſtiſement received from his maſter, drew a knife and ſtabbed him to the heart, and immediately ruſhed out into the ſtreets with the weapon reeking with the blood of his unfortunate victim. The firſt perſon he met was a very fine ſlave girl, about 17 years old, into whoſe face he darted the dreadful weapon. Fortunately a country farmer was at the moment paſſing by Strand Street, where it happened, and having a gun loaded in the waggon he was driving, fired and killed the Malay on the ſpot. If this ſhot had not ſucceeded in bringing him down, I and a brother officer, who came to the ſpot a few moments after, would in all probability have been his next victims. The poor ſlave girl died in a few hours after. This was the ſecond time that a ſlave of the Malay race, running a muck, was prevented from falling in with me. Once indeed at Ponamala, in the Eaſt Indies, I very narrowly eſcaped, having been ſlightly wounded in the arm by a Malay who had attacked ſome Sepoys; and if I had not been fortunate enough to give him at the firſt cut ſo ſevere a wound as to diſable him, he would certainly have put me to death. The kreeſe he ſtruck me with was poiſoned, and my arm in conſequence ſwelled to a very great degree, and for ſome time it was thought I ſhould have loſt it, if not my life. I muſt here remark, that I received the greateſt benefit from the Eau de Luce, which I have every reaſon to believe is a valuable antidote againſt poiſon; it has been found to prevent fatal effects from the moſt venomous bites of ſnakes. Doctor Anderſon, of Madras, was the firſt who adminiſtered it in thoſe caſes, and found out its beneficial effects.

"Another inſtance of the barbarity of this race of ſlaves, which happened at the Cape whilſt I was there, occurred in a Malay, who, on being refuſed leave by his maſter to go out to a feſtival or merry-making with his fellows, took a knife and ſtabbed him to the heart, then went to his miſtreſs in the adjoining

adjoining room, and committed on her the ſame barbarous and inhuman act. An old Malabar ſlave who was cutting wood before the door, having obſerved him perpetrate theſe horrid murders, watched the opportunity as he was ruſhing out of the door, and ſtriking him on the head with the axe, with which he was cleaving the wood, killed him on the ſpot. The government was generous enough to reward the Malabar with his liberty, and one hundred dollars. The Malays are certainly the moſt active and laborious race, do a great deal of work, and of every kind; equally uſeful in tilling and cultivating the ground, as at thoſe works which require mechanical dexterity."

The conduct of the Engliſh to the Dutch, after the conqueſt of the Cape, was, we are happy to find, moſt juſt, humane, and honourable. They reſpected their religion, their property, their privileges, and their laws; except, only, ſuch of the latter, as were either oppreſſive or inhuman, ſo that, as Captain P. truly obſerves, "They enjoyed under us a greater ſhare of true liberty than ever they did under their own government." The colony too flouriſhed beyond all former example, and while the Engliſh remained there, Dutch property encreaſed "to more than double its value." Yet, notwithſtanding theſe advantages, and notwithſtanding alſo the evils from which they were reſcued by the arrival of the Engliſh, the Dutch ſhewed no gratitude to their benefactors, but treated them moſt ſhamefully.

"Yet what would their ſituation have been at the Cape if the Britiſh forces had not arrived at the time they did; a period truly critical, and teeming with tragical events. The ſanguinary principles of Marat and Robeſpierre, were by that time not only ſown, but growing to maturity amongſt them. Jacobiniſm was ready to involve the colony in deſtruction, and the cloud was on the eve of burſting when we appeared.

"The Cape Town was on the point of having all the horrors of civil war carried on in the midſt of it. Thoſe republican principles had infected numbers, and the ſlaves were to be made actors in the ſcene by the promiſe of freedom. A ſtrong party of the moſt violent jacobins, and furious republicans had been formed, and every moderate man or any one who expreſſed a diſlike of thoſe violent meaſures which actuated the French, or ſeemed attached to the party of the Prince of Orange, was denounced.—The tumult was on the eve of breaking out both in the town and country, and the government was utterly unable to reſiſt its baneful effects, on the contrary it was in many inſtances inſulted with impunity; and its members themſelves proſcribed who were not already linked with the democrats.—The ſoldiers were in a ſtate of inſubordination and licentiouſneſs, the conſequence of thoſe principles of liberty and equality which had ſpread here, as well as at the Iſle of France and Bourbon. A total emancipation of the ſlaves was to have taken place, and they let looſe againſt their maſters; ſuch a ſcene would have been dreadful, and all the virtuous inhabitants already trembled for their ſafety. But when theſe Jacobins were on the point of throwing off the old form of government, and aſſimilating the new one to that of France, the Engliſh arrived to the ſecret joy of the moſt reſpectable inhabitants, who in them beheld their deliverance at hand and their property ſecured. Some gentlemen informed me whilſt at the Cape,

they did not expect to receive any mercy from their own countrymen, but were truly confident the Engliſh would act generouſly by them. Thoſe gentlemen who had nothing to fear or to apprehend beyond what is al owed by the rules of war between civilized nations, quietly remained with their effects in the town, whilſt many of the others fled into the country amongſt the haughty and turbulent boors, there to regret the miſcarriage of their baſe deſigns, to vent their ſpleen and chagrin in greater ſafety, and hatch new plots againſt us. As ſoon as it was known that our troops had diſembarked at Simon's Town, the diſcontented for the preſent laid by the deſigns they had formed, and began to prepare for their defence. Accordingly they aſſembled from all parts within ſeveral miles of Cape Town, and marched to Muſenberg, where, as I have already related, they ſaw with ſhame and mortification the Britiſh troops their conquerors, though far inferior in point of numbers."

They have now a *French* garriſon, and will, conſequently, have a fair opportunity of aſcertaining the difference between Engliſh enemies and Gallic friends. Poſſibly the ſufferings they will experience from the latter may, at length, teach them gratitude to the former. In the laſt chapter the author recapitulates the advantages to be derived by Great Britain from the poſſeſſion of the Cape, and his obſervations on this head are ſo forcible, and the object is, in itſelf, ſo important, that we ſhall extract pretty largely from it.

" Since writing the above pages, however, events have taken place which juſtify my opinion that the Dutch government is, in its preſent ſtate, utterly incapable, not only of improving, but even of preſerving internal tranquillity in any of its colonies, although threatened with no enemy from without. The rebellious boors of the interior parts of the colony of the Cape, as ſoon as they felt themſelves relieved from their apprehenſions of Britiſh troops, loſt no time in renewing their inſolent oppoſition to government, and their uſual barbarities towards the unfortunate Hottentots and Caffrees. In conſequence the whole colony has been thrown into the utmoſt confuſion, and the inhabitants placed in a continual ſtate of danger and alarm. The Caffrees at length, exaſperated by continual injuries, have joined with the oppreſſed Hottentots, and have produced ſuch devaſtation in the interior parts of the colony, that the inhabitants of Cape Town begin to fear their uſual ſupplies of cattle will be totally cut off.

" In ſuch a ſtate of things it can ſcarcely be doubted that if a Britiſh force were to appear at the Cape, little or no oppoſition would or indeed could be made to its taking poſſeſſion of the colony. The garriſon is too feeble of itſelf to maintain a conteſt, and no ſupport can be expected from the inhabitants, while a great proportion would hail the arrival of their conquerors as their deliverance from the brink of deſtruction. But it is not from the facility of the conqueſts, nor from falſe views of aggrandiſement by the extenſion of territory, that I would point out this colony as a poſſeſſion which ought at the preſent moment to be wreſted from our enemies. Even the proſpect of diſtant advantages might be looked upon as inſufficient to juſtify an extenſion of territory, which might eventually increaſe the burthens of the country, and would at any rate employ a part of thoſe forces which are at preſent ſo much required for the defence of our territories at home and abroad.

The

"The ſituation of the Cape of Good Hope, however, placed as it is directly in the middle between the two great diviſions of the Britiſh empire, forces itſelf upon the attention of Great Britain, as a poſſeſſion which would not only contribute to her proſperity, but which ſeems almoſt eſſential to her ſafety. The Cape in the hands of the tributary republic of Holland, can only be conſidered as a French colony; and when we conſider that Bonaparte looks upon our Indian territories as the great reſource of our national power, we cannot ſuppoſe that he will long neglect to avail himſelf of the advantages which the local ſituation of the Cape preſents for our annoyance. Here he may have an opportunity of gradually throwing in forces and ſtores, and of accumulating, almoſt unperceived, ſuch a force as may prove truly dangerous to our poſſeſſions in the Eaſt. Without a port to retire to for refreſhment or for ſhelter from the ſtorms of thoſe latitudes, it is impoſſible that our cruizers can here watch the motions of our enemy, or blockade his ſquadrons as we do in his European harbours. The forces which he might diſpatch from this ſtation againſt our Eaſt India ſettlements, would be far more dangerous than the ſame, or a much greater number, ſent out direct from Europe. As the climate of the Cape ſeems in a particular manner fitted not only for recruiting the health of the ſoldier, but alſo for preparing him to endure the heats of India, our enemy's troops would on their arrival be enabled to cope with our forces on equal terms, and even with the advantage of unbroken health and ſpirits on their ſide. We may reſt aſſured that the enemy who could undertake the romantic ſcheme of penetrating by Egypt and the Red Sea to our eaſtern empire, will not overlook the eaſier and far more ſure means, of effectuating his purpoſe, which are preſented to him by the Cape of Good Hope.

"To collect ſuch a force, however, at this ſtation as might actually endanger our Indian dominions, may be the work of time: but our enemy has not to look forward to a diſtant period before he can turn the Cape to the purpoſe of annoying us. Thoſe veſſels, which convey the reſources we derive from the Eaſt, muſt of neceſſity paſs the ſeas which may be ſaid to be commanded by the Cape. In the outward bound paſſage, indeed, our ſhips may take a wider range, but it is impoſſible for them to bear ſo far to the ſouth, as to be entirely out of the reach of an enemy's ſquadron ſtationed off the Cape to cruize againſt our trade. When we conſider the loſſes we ſuſtained in the laſt war by the cruizers from the Mauritius, and the Iſle de France, and when we look to the relative ſituation of theſe iſlands and the promontory of the Cape, we ſhall be convinced that with all theſe ſtations at once in their poſſeſſion, our enemies may ſo completely command the track of our Eaſt India merchantmen, that an eſcape to Britain with their cargoes, will be nearly as difficult for them, as to eſcape from the Havannah to Europe is for the Regiſter ſhips during a war between Spain and this country.

"When theſe conſequences of the Cape being in the hands of our enemies are duly conſidered, it will appear a matter abſolutely required by political prudence, that we ſhould loſe no time in regaining this colony.—During a war, the ſafety of our Eaſt India trade can no otherwiſe be ſecured; and equally, in peace and in war, the Cape may be made uſe of for ſuch preparations as may afterwards be employed to wreſt from us our moſt valuable poſſeſſions. If report may indeed be believed, the French have already begun to collect at this point a force, which muſt cauſe the more uneaſineſs, and probably damage, that this is the ſtation, in all the

world, where we can leaſt watch its motions and counteract its operations."

Capt. Percival then proceeds to ſtate other advantages, both of a commercial and a political nature, which would reſult to us from the poſſeſſion of this colony; all of which tend moſt clearly to prove the wiſdom of that able ſtateſman, Lord Melville, in deprecating, in the ſtrongeſt poſſible manner, its reſtitution to the Dutch. We cannot compliment our author on his ſtyle, which is, indeed, in many places, extremely incorrect; but his modeſt apologies preclude the ſeverity of critical cenſure; beſides ſuch cenſure would be highly improper, to ſay the leaſt of it, when applied to a book which contains ſo much uſeful and valuable information, and which diſplays ſo much true Britiſh ſpirit, and Britiſh principles.

An Addreſs to the Public, from the Society for the Suppreſſion of Vice, inſtituted in London, 1802. Part the Second, containing an Account of the Proceedings of the Society, from its original inſtitution. 8vo. Pp. 96. Spragg, Rivingtons, &c. 1803.

WE find, from this ſecond part of the Society's Addreſs, that it has not only completed its internal arrangements, ſo as to methodize the proceedings, but has advanced very far in thoſe plans of utility and public advantages for the execution of which it was originally formed. The management of its concerns is entruſted to a Committee, which is aſſiſted by three Sub-Committees, the attention of which is limited to ſpecific objects, and which make weekly reports to the General Committee. The firſt of the Sub-Committees applies itſelf to breaches of the Sabbath, and to caſes of profane ſwearing; the ſecond to irreligious, licentious, and obſcene books and prints, and to falſe weights and meaſures; and the third, to diſorderly public-houſes, brothels, lotteries, cruelty to animals, &c.

The reſult of the ſociety's labours, as appears by a table annexed to the Addreſs, has been 623 convictions for profanations of the Sabbath; ſeven for vending obſcene books and prints; 11 for riotous and diſorderly houſes, &c. 33 for lotteries and little goes; and four for cruelty to animals; making the total of the convictions, at the ſuit of the ſociety, ſince its inſtitution, 678. That the community has materially benefitted by their labours, no rational man can doubt; and that much good has been done in the way of *prevention*, to which they have always recourſe, before they proceed to puniſhment, is equally certain. But ſtill we cannot but think that the Committee are much too ſanguine in eſtimating the extent of their ſucceſs. They ſay, for inſtance, that "in the caſes of profanation of the Lord's-day, their preventive efforts have been attended with peculiar ſucceſs, and to the effect of ſuch efforts, they aſcribe, in a very great degree, the generally improved appearance which the metropolis exhibits on the

the ſabbath." That theſe efforts may have produced ſome viſible effect, we are not diſpoſed to deny; but we can by no means accede to the juſtice of the obſervation, that the appearance of the metropolis on the Lord's day is materially improved: nor will the members of the ſociety wonder at our ſcepticiſm on this point, when we inform them that, within our knowledge, *ſeventy-two* convictions for profanation of the ſabbath have taken place at one office, in three days, for offences committed in as many pariſhes. Moſt of theſe offences were committed by publicans, who ſuffered perſons to tipple in their houſes during the hours of divine ſervice; and ſo far are we from believing that this practice, and that of perſons exerciſing their calling on the Lord's day, are diminiſhed, that we are fully convinced, not a Sunday paſſes which does not afford in the metropolis alone, and its immediate vicinity, materials for at leaſt one thouſand offences of that deſcription. Nay, in ſome diſtricts, the law is ſet at open defiance: the penalty is paid again and again; the party complains of *oppreſſion*; and threats have even been made to magiſtrates, on the part of perſons convicted, to apply to the legiſlature for a repeal of thoſe *odious* ſtatutes which impoſe reſtrictions on their exertions of *induſtry!!* With theſe facts before them, the ſociety will be leſs cautious in drawing ſuch general inferences, from effects ſo partially ſucceſsful. In fact, the fine for a breach of the ſabbath is ſo ſmall, that traders, who are not reſtrained by principle from a violation of the divine and human laws, which forbid the profanation of the Lord's day, look upon it as the price of a licence for carrying on their trade without interruption, and pay it as ſuch, though not without much grumbling. It is with them a matter of calculation of loſs and gain, and ſo it will continue until virtue enough ſhall be found in the legiſlature to render the law effective. The threatened application for a repeal of the ſtatute will put that virtue to the teſt; meanwhile we would not have the ſociety lie upon their arms, under the falſe notion that the enemy is ſubdued, when, in fact, his power is inexhauſted, and he meditates a ſeverer blow.

The proſecutions for the ſale of obſcene books have opened ſuch a ſcene of iniquity as every friend to ſociety in general, and every *parent* in particular, muſt ſhudder to contemplate. On conſidering it, inſtead of wondering that profligacy is ſo great in the middle and upper claſſes of life, we are aſtoniſhed that it is not infinitely greater. Upon one of theſe trials, it having been inſinuated by the counſel for the defendant that it was *illegal* for perſons to aſſociate for the objects purſued by the ſociety, and particularly for the proſecution of offenders, Lord Ellenborough obſerved, in ſumming up the caſe to the jury—"Something has been ſaid about the perſons who have formed themſelves into this ſociety having acted contrary to the law. It does not appear to me they have done ſo, by any thing they have done in proſecution of the purpoſes of the ſociety. If they have done ſo, that ſhould be brought forward as a crime; and then, when it comes under diſcuſſion as ſuch, it will receive its proper conſideration; but,

looking at this profecution only, ſo far from ſeeing any thing which trenches on the law, *I conceive that they have done very properly in taking an intereſt in the morals and happineſs of ſociety, and in exerting themſelves to prevent the contagion of theſe infamous publications.* It appears to me, that they deſerve the thanks of all men; and I do not know of one rule of law upon which they have at all trenched."

We recollect a ſimilar charge of *illegal* conduct being preferred againſt the *Proclamation Society*, by ſome ſapient ſcribbler in a Morning Paper, although as conſcientious a Judge as ever ſat upon the bench, and as ſound a lawyer as any this country could boaſt, was a member of that very ſociety! The charge was treated as it deſerved, that is, with ſovereign contempt, by the ſociety, who juſtly conſidered it as one of the darts of ignorance thrown by malice; certainly, telum imbelle ſine ictu. We ſhould have thought, too, that no man who had diſcovered among the members of the Suppreſſion Society, the names of a Park, a Garrow, and a Richardſon, would have preſumed to charge it with giving its ſanction to *illegal* proceedings. But ſome ſelf-ſufficient gentlemen have gone ſtill farther, and have not ſcrupled to aſſert, that this ſociety is not only *illegal*, but *unconſtitutional*. If it be *illegal*, it certainly is *unconſtitutional*, becauſe every breach of the law is an *unconſtitutional* act; and if it be *unconſtitutional*, it is certainly *illegal*; for every violation of a conſtitutional principle is, of neceſſity, a breach of the law, ſince the conſtitution itſelf conſiſts of the laws of the land. And, if it be unconſtitutional to ſuppreſs vice, and to promote virtue, not by puritanical reforms, or by a rigour beyond the law, but ſimply by enforcing obedience to exiſting ſtatutes; not by the exerciſe of inquiſitorial powers, but by means of the judges and of the magiſtracy of the realm, puniſhing only, and that by legal means, thoſe who have violated the laws of the realm: if this be unconſtitutional, then is the charge founded in juſtice. But ſuch a charge, however confidently advanced, is really too ridiculous and too ſilly to be combated by ſerious argument.

Lord Ellenborough took occaſion, on another of theſe trials, to correct another vulgar error, which, however, we have heard maintained by thoſe who ought to have known better, relative to the means employed for the detection of culprits of a certain deſcription—"As to another thing which has been ſaid about the nature of this diſcovery, I would take this diſtinction.—If a perſon ſeduces another, who is innocent, to commit a crime, that inducement is a crime of the higheſt enormity; but if a perſon be in the *habitual courſe* of committing crimes, and it be *difficult* to detect him, on account of the *ſecret* manner in which he commits them, then to produce a declaration of that which may lead to his detection, and prevent the future commiſſion of the offence, is *no crime, but a beneficial ſervice to the community.*" A diſtinction ſo obvious, we ſhould have thought, had not experience taught us the contrary, could not have eſcaped the moſt ſuperficial obſerver, the moſt ſhallow underſtanding.

A third charge which has been preferred againſt the Suppreſſion Society,

Society, is, that of encouraging informers; and it has even been publicly affirmed, that they kept a whole troop of informers in their pay. The affirmation is groſsly falſe; becauſe, we underſtand, they never had but one agent in their pay, and he had been diſmiſſed long before the affirmation was made. But as to the charge of encouraging *informers*, we have been ſo long accuſtomed to the jacobinical cant on that ſubject, that we ſhall not be ſurprized at laſt to ſee every pariſh conſtable holden up as an object of reprobation, for doing his duty occaſionally as an informer. This queſtion was ably diſcuſſed, ſome years ago, in the Houſe of Commons, particularly by Mr. Pitt and Mr. Windham, in a debate reſpecting the Loyal Aſſociations of 1792; when theſe diſtinguiſhed orators put the parliamentary jacobins, for ſuch there were in thoſe days, to ſhame and to ſilence. Any fool may at any time, and on any pretext, raiſe a popular clamour againſt *informers*; but if *informers* be really ſuch a horrid race of being as, by thoſe vociferating gentry, they are ſtated to be, let the blame attach only where it ought to attach; to the legiſlature, who have not only ſanctioned and encouraged informers, but have rendered them, in many inſtances, the only means by which the laws can be carried into effect. Of this no man, who has the ſmalleſt acquaintance with our penal ſtatutes, can poſſibly be ignorant. The ſociety, in adverting to this charge, in their preſent addreſs, ſhew that this encouragement of informers proceeds from the introduction of no novel principle of legiſlation, but is founded on a principle as old as the conſtitution itſelf. The charge, they obſerve,

"Is founded on the ſuppoſition, that, to give information againſt criminals, is an odious and an unworthy taſk. But this ſuppoſition is at variance both with the ſpirit of the conſtitution, and the principles of morality. According to the firſt, it is not only the right, but the duty, of every individual, to denounce to the magiſtrates thoſe who violate the laws. The great Alfred, who may almoſt be conſidered as the founder of the conſtitution, impoſed this duty upon all perſons in the moſt ſolemn manner, and made the principle of mutual inſpection, and of mutual reſponſibility, the main-ſpring of the adminiſtration of juſtice; and, although the forms, introduced by him, have, in the progreſs of civilization, undergone a material change, the principle on which they were eſtabliſhed is ſtill recognized by our law, which declares miſpriſion (or concealment) of treaſon, or felony, to be a ſubſtantive crime. In a moral point of view, the moſt cenſured character of informer is, on account of its utility, highly meritorious, when it is aſſumed from laudable motives. To drag guilt from its lurking holes, in order to bring it to condign puniſhment, is one of the greateſt benefits that any man can confer on ſociety; and when the performance of this diſagreeable taſk is prompted by a regard for virtue, or a ſolicitude for the general welfare, the individual performing it acts a part, as honourable as it is uſeful."

Thus much, no doubt, their *well-meaning* accuſers, if any ſuch there be, will concede to them; but, they will add, it is a very different thing when a man is prompted, by the hope of gain, to become informer. So that the ſame act which is *virtuous* when proceeding from

from one motive, is, according to this new ſyſtem of ethics, *vicious*, when proceeding from another! A pariſh conſtable, we ſhould, no doubt, be told, by theſe ſame reaſoners, when he informs againſt theſe who profane the Sabbath within the limits of his diſtrict, is doing his duty, and therefore is praiſeworthy; but that duty is not the effect of choice, but of compulſion; he is *obliged* to ſerve the office to which the duty attaches. Beſides, in caſes of information, under penal ſtatutes, the conſtable is juſt as likely to be ſtimulated by the proſpect of emolument, as any other informer. The office of conſtable, too, we know, is, very frequently, ſerved by *ſubſtitute*, which ſubſtitute is *paid* for his ſervices; and, in that caſe, even the pretext of a difference between the conſtable and any other informer is removed.

"Thoſe who are impelled to ſuch a taſk by motives of perſonal intereſt have no claim, indeed, to honour; but conſidering that, without the aid of ſuch perſons, the laws would often be a dead letter, their uſefulneſs, nay, their abſolute neceſſity, ſhould, at leaſt, ſhelter them from reproach. Their teſtimony, indeed, on account of the motives by which they are actuated, is generally admitted to ſtand in need of confirmation; but when it is properly confirmed, ſo as to enable a jury to pronounce a verdict of Guilty, its effect is ſo valuable, that all, who take a comprehenſive view of the ſubject, muſt ſurely rejoice that ſuch means are to be found; to effectuate the moſt important object of civil government, *the adminiſtration of juſtice*."

So neceſſary an inſtrument of juſtice, indeed, is the informer found to be, that in ſome caſes, and thoſe of a nature highly penal, the legiſlature have thought proper to make his unſupported evidence ſufficient to convict the offender. We could here cite, if it were neceſſary, more inſtances than one, in which a *common* informer has rendered very important ſervices to the community, by ſecuring the poor conſumer againſt the frauds of the opulent trader.

The laſt charge againſt the ſociety that we ſhall notice is, that "a combination of that kind is an unjuſtifiable interference with the duty of magiſtrates." But it is rather extraordinary, that although the ſagacious ſatiriſts of the ſociety have made this notable diſcovery, the magiſtrates themſelves, who, we ſuſpect, would be the firſt to reſiſt any encroachment of their rights, or any interference with their duty, have not found it out. They probably concur with the ſociety in thinking, that "ſo far from interfering with the duty, or encroaching upon the provinces of the magiſtrate, they render him the moſt valuable aſſiſtance, and enable him the more effectually to exerciſe his functions, by giving him information reſpecting offenders, whom, otherwiſe, he might never be able to diſcover." This is certainly the caſe; but when it is added, that "it is the appropriate province of magiſtrates to act upon caſes which are *brought* before them, and that, in ſo doing, they are ſufficiently occupied, without *ſeeking* for violations of the criminal law;" though we admit the truth of the firſt part of the ſtatement, we muſt enter our proteſt againſt the laſt; for certainly it is the duty of magiſtrates, of police magiſtrates at leaſt, and

and indeed, of all magiſtrates who have officers at their command, to *ſeek* for ſuch violators; or, to ſpeak more correctly, to employ their officers in the detection of public offenders againſt the law. The *ſeventy-two* convictions for breaches of the ſabbath, alluded to above, were the reſult of informations by officers ſpecially charged by the magiſtrates, to *ſeek* for ſuch violations of the law. But the fact is, that offenders are ſo numerous, that it is utterly impoſſible for any civil force which the magiſtrates can command, to detect a hundredth part of them; ſo that, but for informers of ſome deſcription or other, the laws would, in numberleſs inſtances, be violated with impunity, to the vaſt injury of individuals, and to the great interruption of public juſtice. Even the extraordinary reſources, in the chief engines of police, men and money, poſſeſſed by the chief magiſtrate of Bow-ſtreet, and employed with as little advantage to public morals as poſſible, and which would be productive of ten-fold good, if they were duly diſtributed among the different police officers of the metropolis; even theſe reſources, we ſay, would, if *properly* applied, be utterly inadequate to the accompliſhment of this object, in a ſingle diſtrict, without other aſſiſtance.

We are happy to find, that the ſociety have been uncommonly active, and uncommonly ſucceſsful, in the detection and puniſhment of a deſcription of offenders, whoſe occupation is particularly ruinous to the lower claſſes of ſociety, but who carry it on with ſuch ſecrecy as to render detection extremely difficult. We mean, perſons who take illegal inſurances in the lottery, or have private lotteries, and little goes. They have been the means of convicting no leſs than *fifty-ſix* of theſe offenders, of whom ten were *principals*, and the reſt *agents*. To thoſe who are acquainted with the very great difficulty of obtaining proofs againſt principals of this deſcription, and indeed againſt the *agents*, this muſt appear an extraordinary exertion of activity, zeal, and perſeverance. By this means they have rendered a very eſſential ſervice to the community.

The cloſing appeal to the upper claſſes of ſociety, is animated, eloquent, and impreſſive. May it produce the deſired effect! So long as this aſſociation ſhall perſiſt in the ſame line of proceeding which it has hitherto purſued, it cannot fail to ſecure the approbation and ſupport of the beſt part of the Britiſh community. As averſe as any man can be, from every thing which has a tendency to the introduction of puritaniſm, in any form or ſhape; as ſtrongly indiſpoſed, as the moſt candid of our modern reformers, to ſanction or commit any act of undue ſeverity, or to impoſe any harſh or unneceſſary reſtraint on our fellow-ſubjects; anxious to ſee the true ſpirit of Chriſtianity operate, in its natural way, to the diffuſion of chearfulneſs, and to the ſpread of virtuous ſatisfaction; abhorrent of *inquiſitorial* meaſures of every deſcription; and deteſting all invaſion of domeſtic privacy: Did we perceive any of theſe effects likely to be produced by the proceedings of the Society for the Suppreſſion of Vice, we ſhould be the firſt to deplore their miſtaken virtue, and miſguided zeal; but though we

have

have watched them with an attentive, an inquiſitive eye, (and ſhall ſtill continue ſo to watch them,) we have hitherto diſcovered nothing of the kind. They have done much good, and prevented much evil. Their claim to our applauſe, therefore, is reſiſtleſs; and we give it, not heartily, but cordially.

Financial and Political Facts of the Eighteenth and preſent Century; with comparative Eſtimates of the Revenue, Expenditure, Debts, Manufactures, and Commerce of Great Britain. By John M'Arthur, Eſq. Fourth Edition, with an Appendix of uſeful and intereſting Documents. The whole reviſed, corrected, and conſiderably enlarged. 8vo. Pp. 400. Miller. 1803.

WE have to apologize to the author, as well as to our readers, for having ſo long neglected to notice this new and enlarged edition of a work ſo well entitled to the moſt ſerious attention of all who feel a deep intereſt in the proſperity and welfare of the Britiſh empire. It is with much ſatisfaction that we find our own opinion of its merits, delivered ſoon after the appearance of the firſt edition,† and again, on the publication of the third, ſanctioned by the concurrent approbation of the public; an approbation not obtained by thoſe adventitious aids which a ſpirit of party ſo frequently affords; but reſulting excluſively from a firm conviction of the accuracy and importance of the facts which the work exhibits, and of its extreme uſefulneſs in the conveyance of correct notions on queſtions of great conſequence, and in the correction of falſe principles and eſtimates of ignorance and prejudice.

Beſides the additions introduced into the body of the work, we have a new introduction to the preſent edition, of ſixty pages, the ſize of a moderate pamhplet. Here the author ſucceſsfully combats an aſſailant, who, it appears, had recently attacked him, and who, though poſſeſſing many excellent qualities, and much information of a particular kind, ſeems unable to bear a rival or competitor, in the ſcience of political economy. But if he be fully determined to ſtand alone and unſupported, we adviſe him to limit his lucubrations to his newly-diſcovered ſcience of *moral arithmetic*, in which, we venture to aſſure him, he will meet with no competition, but reap, ſingle and unaided, all the (undivided) honours which may reſult from the invention or purſuit of it. His firſt eſſay, indeed, in the application of this new ſcience, was not very well calculated to encourage him to proceed to farther reſearches; and we are curious to learn by what rule of that arithmetic the inſtability of the peace which was avowedly founded on it, is to be proved or explained. That peace produced an *addition* to our enemy's reſources; a *ſubtraction* from our own conſequence;

† See Anti-Jacobin Review, Vol. VIII. P. 315.

a *diviſion*

diviſion in our councils; and a *multiplication* of our difficulties; it has been found bad in *practice*, and deſtructive of our *intereſt*. But this is the language of common arithmetic, and, of courſe, not applicable to the higher claſs of arithmetic diſcovered by Mr. Chalmers. The impediments, however, which we have indicated, though ſufficient to deter an ordinary mind from the purſuit of a ſcience apparently ſo unprofitable, will probably only ſerve to ſtimulate to increaſed exertions, a gentleman who ſeems to prefer the moſt barren ſoils for the exerciſe of his ſkill, and to whom difficulties only impart additional courage.

Tu ne cede malis, ſed contra audentior ito,

is the noble motto which he has evidently adopted, and that he may not want opportunities for acting upon it, he frequently ſolicits what others reject, and courts what others deſpiſe. We have offended Mr. Chalmers, it ſeems, by our commendations of Mr. M'Arthur's book; and have, thence, been the innocent means of drawing down his animadverſions and cenſures on the author, whom he accuſes of having *ſtolen* ſome facts from *his* "eſtimate" reſpecting this depreſſion and ſubſequent increaſe of trade during a war. But let Mr. C. ſpeak for himſelf, "*I was the firſt who diſcloſed to the public, that in every war there is a point of depreſſion in trade beyond which it does not decline, and from which it gradually riſes beyond the extent of its former greatneſs.*" This "conſoling diſcovery" appeared in Mr. C.'s Eſtimate, publiſhed in 1794; and he ſays it has "been adopted with great complacency *as his own*," by Mr. M'Arthur, in the following paſſage: "It is no leſs curious than intereſting to obſerve, that in every war ſince the revolution (except the *preſent* and the *war of* 1756), our exports, compared with an equal number of years in the preceding peace, were always conſiderably diminiſhed, but that ſoon after the return of peace, the value of exports roſe beyond their former level." "But," adds Mr. Chalmers, "*theft is always dangerous! In order to conceal his* purpoſe, he invalidates his own remark, and any diſcovery, by excepting the wars of 1756, and 1793. The former hoſtilities depreſſed the value of cargoes from 12,599,112l. to 11,708,815l. and the late war from 24,905,200l. in 1792, to 20,390,180l. in 1793. *Such are the fairneſs and accuracy which the public may expect from ſuch writers.*" Now, it will be admitted by all, that it behoves a writer who thus directly charges another with unfairneſs and inaccuracy, to be particularly fair and accurate in his own ſtatements. How far Mr. Chalmers has been ſo, we ſhall leave Mr. M'Arthur to ſhew, after premiſing, that he declares, in a note, that he had never ſeen Mr. Chalmers's arithmetic, from which he is accuſed of having ſtolen this wonderful diſcovery, until the ſecond edition of his own work was nearly ſold!

"Mr. Chalmers, with wonderful ſagacity, diſcovers *a point of depreſſion in trade at the beginning of every war*; and proves an undoubted and inſignificant propoſition by quoting the official value of exports the firſt years of the

wars

wars of 1756 and 1793, and comparing them with the preceding years of peace!

"If Mr. Chalmers will for once liſten to facts with forbearance and temper, I could tell him that it required no ſupernatural talents to announce to the world ſo ſimple a truth. And may his mind, if not already too much perturbed by the praiſes beſtowed on his cotemporaries, derive every comfort from this conſoling diſcovery! Weak minds indeed will be aſtoniſhed, that among the crowd of writers on commercial and political ſubjects, who from time to time have given their opinions to the world, no one ſhould have hitherto had ſufficient ſagacity to diſcover ſo obvious a fact. A propoſition indeed ſo ſelf-evident, that any ſchool-boy who glances his eye at the table of exports in the Appendix may readily perceive. But why did Mr. Chalmers ſtop ſhort in edifying his readers, without aſſigning cauſes for *this point of depreſſion in trade at the commencement of every war?* Was it becauſe the charms of his diſcovery would have vaniſhed, ſince the cauſes are as obvious as the effects? Are they not produced by the commercial world being ſtruck with a panic at the commencement of every war? Do not many merchants go out of the freighting buſineſs? Does not a temporary ſtagnation of trade take place, and do not bankruptcies frequently enſue, &c.?

"Let me now aſk any unprejudiced reader by what perverſion of ideas can Mr. Chalmers make a coincidence of my ſentiments with his, even in the mutilated paſſage he has quoted from the Financial Facts? and on what principles can he juſtify the unqualified cenſure he has beſtowed? I have ſaid, page 30, former edition, and retain in the preſent, page 26, 'It is no leſs curious than intereſting to obſerve, that in every war ſince the Revolution *(except the preſent, and the war of* 1756), our exports, compared with an equal number of years in the preceding peace, were always conſiderably diminiſhed; but that ſoon after the return of peace the value of exports, after experiencing ſome fluctuations, roſe beyond their former level.' Here Mr. Chalmers with ſome degree of cunning ſtopped ſhort without giving the context, which the reader will find by turning to the proofs and illuſtrations of my propoſition inſerted in a note on the very next page *; where, by eſtimating the annual average exports for three, four, or five years in peace and in war, at different periods during the century, I have moſt incontrovertibly proved my propoſition, and that with the exception of the war of 1756 and 1793, the exports were invariably leſs than in the preceding peace.

"*Proofs of the Exceptions made in my Propoſition as inſerted in the third Edition, and retained in this.*

	£.
"The annual average of exports for five years in the war of 1756, viz. from 1757 to 1761 incluſive, amounted to —	15,989,552
"Annual average of exports for five years in the preceding peace, viz. from 1750 to 1754 incluſive — —	13,908,479
"Annual average exceſs in five years war —— ——	£. 1,991,073

"* Page 31 third edition, and page 27 of the preſent.

"The

	£.
" The annual average of exports for five years in the laſt war, viz. 1796 to 1800, both incluſive, amounted to —	34,145,076
" Annual average of exports for five years in the preceding peace, viz. 1784 to 1790 incluſive, amounted to —	17,317,703
" Annual average exceſs of exports the laſt five years of the war	£.16,827,373

" This is nearly double the annual average of exports for five years in the preceding peace.

" After exhibiting ſuch irrefragable proofs from documents as laid before Parliament, and inſerted in my Appendix, how or in what manner have I, according to Mr. Chalmers's vague aſſertion, ' *invalidated my own remark and* HIS DISCOVERY, *by excepting the wars of* 1756 *and* 1793?' This I will challenge any champion of ſophiſtry to demonſtrate. It will indeed require another volume of Apologies and Supplemental Apologies from his proliſic pen to wipe away his nugatory attempt to pervert facts, by reaſoning on a point of depreſſion in trade, inſtead of the fairer mode of average eſtimates, where objects fluctuate at particular periods for any given number of years."

Having thus ſupported his own poſition, and proved, that in letter, ſpirit, and ſubſtance, it is in direct oppoſition to the *conſoling diſcovery* of Mr. Chalmers, Mr. M'A. proceeds to analyze this diſcovery itſelf.

" He makes an unqualified aſſertion, *that in every war there is a point of depreſſion in trade, and from which it gradually riſes beyond its former greatneſs.* But let us firſt examine how he proves this favourite propoſition. It is neither more nor leſs than by ſimply comparing *the point of depreſſion,* as he terms it, of the firſt years exports in the wars of 1756 and 1793, with the years of peace immediately preceding; but at the ſame time he carefully avoids touching upon any other war or peace of the century, as ſimilar comparative eſtimates would have completely deſtroyed his hypotheſis. He ſtates (and which may be admitted to be correct) that in 1756 the value of cargoes was depreſſed to 11,708,515l. from having been (the year before) 12,599,112l. And in 1793, the firſt year of the late war, the value, he ſays, was depreſſed to 20,390,180l. after having been in 1792, the year preceding, 24,905,200l. But of what import is this diſcovery? or does it in the ſmalleſt degree invalidate, as he roundly aſſerts, my fairer poſition, by arguing on the annual average of five years exports in war, and the annual average of five years in the preceding peace? I have clearly laid down and illuſtrated by facts, *that in every war ſince the Revolution (except the laſt, and the war of* 1756*), our exports, compared with an equal number of years in the preceding peace, were always conſiderably diminiſhed, but that ſoon after the return of peace the value of exports roſe beyond their former level.* This I have already moſt inconteſtably demonſtrated. But now in proving the general fallacy of Mr. Chalmers's poſition, and which by the by is a kind of negative proof that my cauſe does not require, I ſhall make it appear obvious that his doctrine will not ſtand the teſt of fair argument, by comparing the exports of the other wars of the century with years of the preceding peace. But to come to facts: let the reader examine the Table of Exports in the Appendix, and he will find that in the firſt war of the century from 1702 to

1712 inclusive, there is no one year of that long period wherein the value of exports equalled what it had been in a year of the preceding peace. In 1701, a year of peace, the official value of exports amounted to 7,621,053l.; but the higheſt *point of elevation* (in contradiſtinction to *his point of depreſſion)* during the war, viz. the laſt year (1712), was no more than 7,468,857l. Hence we perceive that in this war *it never roſe to its former greatneſs*, and which is one period of many that flatly contradicts Mr. Chalmers's *conſoling diſcovery*.

" In the ſhort war of 1718, we alſo find, by ſimilar compariſon, that at no period of it did the value of exports amount annually to more than 8,681,200l.; but in a year of the peace preceding, viz. 1717, the official value amounted to 9,147,700l. In the long war of 1739 with Spain and afterwards with France, his propoſition is *true* in one reſpect, and proved to be *falſe* in another. In the ſecond year of the war (1740) the value of exports was *depreſſed* to 8,869,939l. from having been in 1738, a year of peace, at 12,289,495l. and it gradually roſe in 1743 to 14,623,653l. But in 1744 it was depreſſed to 11,429,628l.; in 1745 to 10,497,329l.; and for the three remaining years of the war the official value of exports fluctuated from eleven to twelve millions. Hence we perceive that the point of depreſſion in trade happened the ſecond year of this war, that it gradually roſe for three years only to its *former greatneſs*; that it was gradually depreſſed again for three years ſucceſſively below what it had been in the preceding peace; and that during the remainder of the war it never roſe to its former greatneſs. But in the war of 1756, as well as 1793 (which are the exceptions I have laid down), we find that in the laſt year of the war ending in 1763, the value of exports amounted to 17,251,617l. whereas in no year of the preceding peace did the value amount to more than 15,132,004l. and which happened in 1750. In the laſt war the value of exports for 1800, amounted to 35,990,000l.; but in no year of the peace preceding did it amount to more than 24,905,200l. and which was in 1792.

" I have therefore doubly proved by incontrovertible facts, without a recurrence to any ſophiſtical or abſtract reaſoning, firſt, poſitively, that in every war during the century, *except the war of* 1756 *and* 1793, our exports, compared with an equal number of years in the preceding peace, were always *conſiderably diminiſhed*: but that ſoon after the return of peace the value of exports *roſe beyond their former level*. Secondly, I have, by the way of negative proof, confirmed unequivocally and incontrovertibly my own poſition, and at the ſame time refuted moſt completely the diſcovery Mr. Chalmers has ſo wiſely made, and which he was pleaſed to ſay, *I had adopted with great complacency as my own*.

" All theſe facts, taken collectively or ſeparately, place this gentleman's *conſoling diſcovery*, and major pretenſions to a knowledge of political reaſoning, in a very aukward predicament, more eſpecially after the ſturdy opinions he has delivered, and the ſplenetic cenſure he has laviſhed throughout his *new Preface* to an *old Eſtimate*: whereby he has unguardedly committed himſelf, and afforded me (though with great reluctance) an opportunity of making a *real diſcovery*; namely, that in printing, as well as in gardening, *young ſhoots* may be grafted on an *old ſtock*. And I leave him to digeſt the two following appropriate lines from his favourite author:

> " *We have ſome old crab-trees here at home,*
> *That will not be* GRAFTED *to your relish.*"—SHAKESPEAR.

If,

"If, however, I may be allowed to conclude metaphorically on this occaſion, and by way of retort courteous, Mr. Chalmers may be ſaid to have *ſtunted* his *laurels* between the *young ſhoots* and *old trunk*; or, in other words, more congenial to his logical nature, he may be ſaid to have placed himſelf *ſtationary*, between the *major* and *minor* of an *abſurd ſyllogiſm*, rather exciting laughter than reproof."

Our author is not leſs accurate in his *political* than he is in his *financial* eſtimates; as appears from his curſory view of the inevitable conſequences of a continuance of the late diſgraceful peace, and of the known projects of Buonaparté; and in his brief examination of this treaty itſelf; the latter of which we ſhall extract.

"In this place let us only in a curſory manner conſider the laſt treaty of peace with France, under the requiſites for a good one, as reduced under three diſtinct heads by that enlightened ſtateſman Mr. Burke in reviewing ſubjects of this nature; viz. 1. Stability; 2. Indemnification; 3. Alliance.

"In examining briefly theſe three heads, it will now be admitted by the Miniſters who neceſſarily made the peace, as well as by the majority of the nation who ſo loudly called for it, and by all parties who tacitly approved of the experiment,

"1. That the ſhort experience of twelve months only, ſince ſigning the definitive treaty, proves the inſtability of the peace, and that the original great objects of the war had not been accompliſhed.

"Has not Bonaparte, by repeated acts of aggreſſion ſince ſigning the preliminaries, violated the ſpirit of the peace? Has he not by his unjuſt encroachments upon the *ſtatus quo* of Europe, and the relative ſtate of the two nations as arranged by the preliminaries, proved the inſtability of the treaty; and that even under any circumſtances of forbearance it was not poſſible to preſerve the relations of peace and amity with a military ruler of an ambitious and revolutionary republic?

"2. Ceylon and Trinidada were the objects of indemnity or compenſation for the Cape of Good Hope, Goree, and Senegal, in Africa; for Pondicherry, Mahe, Cochin, Negapatam, and the Spice Iſlands, in the Eaſt; for St. Domingo, Martinico, St. Lucie, Guadaloupe, Tobago, and Curacao, in the Weſt Indies; for St. Pierre and Miquelon, and the former right of fiſheries, in North America; and for Surinam, Berbice, Demerara, and Eſſequibo, in South America. Hence it is obvious on which ſide of the account the balance of poſitive indemnities is to be placed. But there is ſtill a greater preponderance in the ſcale againſt Great Britain, when the reſult of the treaty has been conſidered with all the collateral compenſations derived from it by the French republic. She has conſolidated her power by attaining the ſovereignty of the Italian republic, ſubjugating Switzerland, and having Elba ceded to her, thereby extending the boundaries of her territory and line of coaſt in Europe to more than Roman magnitude. She has by the ceſſion of Portugueſe Guiana, in South America, obtained a vaſt tract of country, and the command of a moſt important river, giving her at any future period the facility of making an eaſy conqueſt of the Brazils. She has alſo by ſtrange windings of crooked policy cajoled Spain to cede to her Louiſiana in North America, which on one ſide would have put Mexico and Peru within her graſp, and on the other the north-eaſt parts of America to the fartheſt boundaries of Canada. But her gigantic views in this

reſpect have been for the preſent happily fruſtrated, by her being compelled to accept a ſum inadequate to the compenſation from the States of America.

3. As to allies, we were left at the concluſion of the war without any, and it is problematical whether, at the preſent moment, we can gain the alliance of one ſingle power on the continent. Do not the recent inſtances of the invaſion of Hanover, and the ſhutting up of the Elbe and the Weſer, juſtify this concluſion? Bonaparte's intention, no doubt, was ſignified to the courts of Peterſburgh and Berlin, and it may be inferred that he was at leaſt warranted by the tacit conſent of the latter power to put his plan in execution. What his arrangement of indemnifications to this power may be, futurity will diſcover. But that Ruſſia ſhould ſanction ſo manifeſt a violation of its ſolemn engagements is truly incredible; her commercial intercourſe with this country being ſo advantageous, that in this view alone it affords a ray of hope to encourage us to believe ſhe will mediate with energy, or ſtrike with deciſion, in order to check the further progreſs of France in her attempts to paralyze (palſy) and diſmember Europe."

Mr. M'A. concludes his introduction with a manly appeal to Britiſh ſpirit, and with the adduction of hiſtorical proofs of our ſuperiority in arms over our inveterate and unprincipled foe.

"Let Britons reflect on theſe valorous deeds, and hold them conſtantly in view as fit objects of emulation; and we ſhall have little to fear from the menaces of France; but on the contrary, Great Britain at the preſent juncture, with her forces judiciouſly drawn out and put in full exertion, is not only capable of defending herſelf by repelling every foreign attack, but, which is more eſſential for accelerating the purpoſes of warfare, we are, from the energies and reſoures of the nation, likewiſe capable of acting offenſively, and carrying the terror of our arms either into the heart of the enemy's country, or to his remoteſt foreign poſſeſſions. If England ſhould unfortunately be compelled to adhere to a defenſive war only, we may bid adieu to the glory and renown hitherto acquired by our anceſtors, and tamely ſubmit to the moſt degrading terms of peace that a ſucceſsful conqueror may dictate."

This truth we have frequently endeavoured to impreſs on the minds of our countrymen; Mr. Burke's comprehenſive mind was fully aware of its importance; and, we truſt, it will have its due weight with thoſe to whom his Majeſty has been now pleaſed to confide the government of the country; for a change of men without a change of meaſures would be productive of little or no good.

We cannot take leave of our author without expreſſing a hope, that the talents and information which he poſſeſſes will not be ſuffered to lie dormant, but that they will be again exerciſed in the detection and expoſure of thoſe financial and political errors which are now afloat, and which, if they be ſuffered to remain unanſwered and unconfuted, may be attended with ſerious injury to the ſtate.

An Eſſay on Education, in which are particularly conſidered the Merits and Defects of the Diſcipline and Inſtruction of our Academies. By the Rev. William Barrow, L.L.D. and F.A.S. Author of the Bampton Lecture for 1799, and late Maſter of the Academy, Soho-ſquare. The ſecond Edition, corrected and enlarged. 2 vol. 12mo. 9s. 1804. Rivingtons.

WE were among the firſt to pronounce this a work of great and uncommon merit*, and our opinion has been confirmed by the judgment of the public. We ſhould have here contented ourſelves with merely announcing this early appearance of a ſecond edition, had there not been new ſubjects introduced of ſuch intereſt and importance as to demand particular notice. Theſe additions are compriſed in two long chapters, the one on *dramatic performances at ſchool*, and the other *on the Engliſh univerſities*; ſubjects ſo connected with education, as to form an eſſential part of the work, and indeed to make us enquire why the former edition was publiſhed without them.

The firſt of theſe chapters we opened with ſome curioſity, to know what defence ſo rigid a moraliſt as Dr. Barrow could ſet up for a practice of immoral tendency; for we fully expected that he muſt defend a practice which had been purſued with ſo much celebrity under his direction in Soho Academy; but we were agreeably diſappointed. Experience ſeems to have decided him totally againſt plays at ſchool; and experiment in moral as well as phyſical ſubjects, is certainly the beſt criterion of truth. We find that the Doctor had changed his plan or ſyſtem with reſpect to plays before he relinquiſhed his academy, and he very candidly ſtates the cauſe and reſult of this change in an intereſting note.

Private theatricals, as well as *ſcholaſtic*, are here wholly condemned on the moſt rational and even liberal grounds; nor has the late unfortunate *Pic Nic Society* eſcaped a portion of chaſtiſement. We might remind the author—*de mortuis nil niſi bonum*; but his ſtrictures may operate as a preventative againſt ſimilar attempts hereafter. Theſe ſtrictures are equally juſt and forcible. We regret, therefore, that our limits will not allow us to give them at length, and they would be injured by being abridged. The concluding part only of the chapter is here quoted, which may ſerve as a ſpecimen of the Doctor's ſentiments as well as ſtyle.

"The greateſt miſchief however to be feared from theatrical performances at ſchool, and conſequently the moſt deciſive objection to them is, that they frequently generate in the minds of the pupils the love of diſſipation, and an attachment to the profeſſion of the ſtage. It is an evil of no

* See ANTI-JACOBIN REVIEW, Vol. XI. P. 387.

trifling magnitude to familiarize our ſons and daughters to that ſplendor of dreſs and decoration, to thoſe hyperboles of ſentiment and language, to that extravagance of paſſion and of action with which our dramatic compoſitions abound, or which the due exhibition of them indiſpenſibly requires. It is to familiarize them to every thing which can inflame the imagination when it is already too ardent, and impair the judgment already too weak to guide their conduct. It is to do all the miſchief of faſhionable novel reading, and to do it with greater rapidity and more certain effect. Nor does the miſchief terminate here; if indeed that can be ſaid to have any termination, of which the extent is indefinite and unknown; and which probably affects their opinions and manners through every future period of their lives. All the *pride, pomp, and circumſtance* of the exhibition to delight their imaginations and exhilarate their ſpirits, the plaudits which they cheaply obtain from the partiality of their friends, and miſtake for the applauſe and the proof of their perſonal merit, ſo faſcinate their minds and inflame their ambition, that they cannot reſiſt the deſire to render them general and perpetual. The little hero of the ſchool aſpires to become the hero of a larger theatre, and a more numerous audience. He is eager to *ſtrut and fret his hour upon the ſtage*, though he ſhould verify the reſt of the ſentence, and *then be heard no more*. I have myſelf witneſſed ſeveral inſtances of a ſpeedy tranſition from the temporary ſtage of an academy to the boards of the Haymarket or Drury-lane. But I have unhappily witneſſed more where the want of talents has driven the miſtaken votary of the buſkin from the ſplendid eſtabliſhments of the metropolis to the purſuit of humbler praiſe or profit in a provincial theatre; and the unfortunate youth who, had there been no plays at his ſchool, might have riſen to opulence and reſpectability by the laudable induſtry of trade, is reduced to wear out life in one of its meaneſt occupations, that of a ſtrolling player. In this and in every other part of the preſent diſquiſition the author begs to be underſtood as neither applauding nor condemning upon his own judgment the profeſſion of an actor; as entering into no ſtatement of its general merits or diſadvantages, into no compariſon between its reſpectability and that of other occupations: but as receiving it according to the eſtimation in which it appears to be uſually held, according to the rank in which public opinion ſeems to have placed it, as one of the laſt purſuits, of all that are conſiſtent with religion and virtue, in which a gentleman would wiſh his ſons or daughters to engage."

We have on a former occaſion expreſſed our cenſure of the plays at Weſtminſter ſchool, and we are concerned to find Dr. Barrow inclined to make an exception in favour of this annual practice; and though we are not convinced by his reaſoning, we muſt allow him the praiſe due to an able advocate. Indeed Weſtminſter has in this inſtance obtained as zealous and as ſkilful a defence as ſhe could reaſonably have expected, even from the moſt dutiful of her own ſons.

The chapter on the Engliſh univerſities is a very maſterly, impreſſive, and ſucceſsful defence of thoſe inſtitutions. The author's objects are thus generally ſtated.

"The deſign of the few following pages, however, is not minutely to diſplay the numerous advantages of our academical inſtitutions, which are ſufficiently

ſufficiently known, and have been abundantly praiſed. It is not to determine at what age a youth ſhould be placed in theſe ſeats of the muſes; by what characteriſtics his college and his tutor ſhould be choſen; upon what ſcale preciſely his expences ſhould be regulated; or to what objects his ſtudies ſhould be principally directed. For the deciſion of points like theſe depends leſs upon general rules than upon the circumſtances of each particular caſe. But it is to refute ſome of the complaints and objections which have been lately and loudly urged againſt this part of our ſyſtem of liberal education; to repel ſome portion of that obloquy, which muſt always impair the utility of our colleges in proportion as it diminiſhes their eſtimation Our univerſities have been arraigned as criminals at the bar of public opinion, and *I am of counsel for the defendants.* My taſk is not to ſolicit new honours, how well ſoever they may have been deſerved, but to vindicate a character, which I conceive to have been injuriouſly traduced. And it may be proper to add, that my obſervations will be made principally with a view to the univerſity of Oxford, with which I am moſt intimately acquainted: but I doubt not the ſiſter univerſity is equally intitled in every inſtance to the ſame juſtification or apology, which I have to offer for the place of my own education.

" Thoſe who have made the moſt direct and open attacks upon the diſcipline and conduct of our univerſities are Gibbon, Smith, and Knox; a triumvirate with talents and induſtry ſufficient *to make the worse appear the better reason*; but ſurely not ſufficient to overawe the whole literary world: and the champion who in the preſent inſtance preſumes to enter the liſts againſt them places very little reliance upon his own abilities, but the utmoſt confidence in the goodneſs of his cauſe. *God will proſper the right.* And with truth and juſtice in his favour he will not acknowledge any diffidence which he does not feel, when oppoſed to the ſneers of the *hiſtorian of the Roman Empire*, to the cold calculations of the author of *the Wealth of Nations*, and to the blunt honeſty of the maſter of Tunbridge ſchool. The firſt and greateſt of theſe aſſailants indeed has received from the zeal and talents of Dr. Parr a refutation equally elegant and compleat; and we have only to lament that his diſquiſition is too learned and profound for general uſe: that it is decorated with too much Greek for our philoſophers of faſhion. It will be ſufficient honour for the preſent writer if he can mould thoſe elaborate arguments into a more popular form; and convert a few of theſe maſſy ingots into current coin. It is not intended, however, ſeparately to examine every ſentence which appears to be injurious, and to refute in detail every poſition of every antagoniſt; for that would require volumes as large as their own. But I ſhall endeavour to reduce to ſpecific objections or propoſitions the ſubſtance of what theſe authors, or men who think like theſe, have urged in their writings or their converſation againſt our academical eſtabliſhments; and to ſhew that each of them is either wholly groundleſs, or preſſed beyond what candour and truth will warrant; that it is founded either on thoſe imperfections in our univerſities from which no inſtitution of man has yet been exempt; or upon thoſe occaſional abuſes, which will inevitably happen while human nature continues to be what it ever yet has been."

The objections principally anſwered in this defence are thoſe which have been urged againſt the uſual mode of remunerating the tutors; againſt the antiquated exerciſes preparatory to degrees;

againſt the obſolete profeſſorſhips, and the idleneſs of public lecturers; againſt the relaxation of college diſcipline; the luxuries and exceſſes of the reſident members; the extravagant expence of academical education, and the want of excellence in their public ſermons. The refutation of theſe objections appears to us to be candid, liberal, and ſatisfactory. We think that ſuch a vindication was wanted, we hope it may have a favourable effect on public opinion, and we are certain it has laid our univerſities under an important obligation.

We ſhall here conclude, by congratulating our countrymen on the good effects likely to reſult from the extenſive circulation of this work: we have already declared it, in our opinion, the moſt judicious, ſafe, and practical ſyſtem of Britiſh education hitherto publiſhed: It is a ſyſtem founded on experience, and dictated by a vigorous, enlightened, and patriotic mind. A truly Britiſh ſpirit pervades the whole: it is in ſhort a work equally well calculated to inſtruct parents, teachers, and pupils in their reſpective duties, and to propagate the pureſt principles of our Conſtitution in Church and State.

POLITICS.

The Reply of a Near Obſerver to ſome of the Anſwerers of the Curſory Remarks. 8vo. Pp. 102. 3s. Hatchard. 1804.

AFTER a ſilence of many months, obſerved under the ſtrongeſt provocations to break it, and therefore wonderfully characteriſtic of the author's *patience*, the Near Obſerver has, at laſt, deigned to publiſh what he calls a reply to ſome of the anſwers to his firſt pamphlet. But whoever ſhall ſeek in theſe pages for a ſatisfactory vindication of his former poſitions, or for any thing like proof of thoſe aſſertions, for advancing which the Near Obſerver was charged with wilful and deliberate falſehood, will be egregiouſly diſappointed. This modeſt gentleman, indeed, cannot perſuade himſelf, that the public "condemns the ſilence and diſregard with which I have treated the folly and violence of *the factions* which have aſſailed me, or that it can be expected at my hands to refute the abſurd and ridiculous accuſation of calumny and miſrepreſentation, which it has been judged expedient by all, or for all, of theſe writers to prefer againſt me."—*Factions*, forſooth! a failing an obſcure and contemptible individual! How we apples ſwim!—It may poſſibly appear *abſurd* and *ridiculous* to this confident gentleman to defend his veracity, when deliberately and formally impeached, on ſpecific facts; but as the public will probably not accede to the juſtice of this remark, they will poſſibly incline to impute ſuch forbearance to inability, and conſtrue ſuch ſilence into a tacit acknowledgment of guilt. That they would do ſo, the Near Obſerver himſelf, we ſuſpect, was aware; and to his dread on that account, more than to any other motive, are we diſpoſed to aſcribe the preſent miſerable attempt to reply. We have here allegations confirmed by allegations, and expreſſions of diſbelief ſubſtituted for grounds of rejection; the whole conveyed in a ſtyle ſo turgid, confuſed, and

and obſcure, that it is as diſguſting to read, as it is difficult to underſtand. Mr. Pitt's advocates are condemned in the lump, for "their own contradictions, their own inadvertent confeſſions, their own palpable frauds, falſehoods, and evaſions, their own intemperate and malicious reſentments," which this writer is pleaſed to call his "credentials!" who would not think that he was here drawing a picture of his own pamphlet! The aſſertions of the Plain Anſwerer, that Mr. Pitt "did not feel a ſufficient deſire to reſume the reins of power;" that he "felt his mind relieved by the failure of the negotiation for his return to office;" that "he made a diſtinct offer to retain his ſituation to the end of the war;" that he limited his promiſe of ſupport to the new miniſters to "*three* conditions;" theſe, with many other facts of a ſimilar nature, which the Plain Anſwerer muſt have had means of knowing, which the Near Obſerver had not, the latter, without ſcruple, peremptorily declares to be "equally falſe and incredible," adding in the ſame ſentence, "of which (as a Near Obſerver) I conſider it as incumbent upon me to declare my total ignorance, and moſt unequivocal diſbelief." We have here a tolerably good criterion for eſtimating the grounds of this writer's poſitive aſſertions; for, after a direct and unqualified charge of falſhood, he avows his *total ignorance* of the facts which he pronounces to be falſe; and even aſſigns ſuch ignorance as one of the grounds of his charge. Surely no man, pretending to addreſs the public, ever diſplayed greater imbecility and greater aſſurance!

In alluding to the ſituation of Europe at the period of Mr. Pitt's reſignation, he tells us of "the victorious Conſul of France, irritated by the *inſolent tone* of Lord GRENVILLE's repulſe, and the dictation of theſe *weak and variable minds*" (forgetting always that Lord HAWKESBURY and Mr. ADDINGTON were then members of the Cabinet) "which had crouched to Barras and Reubell, was preparing to invade us with revengeful arms," &c. This is the place to obſerve, that there appears to be a kind of myſtic conſequence, or taliſman, attached to this character of a *Near Obſerver*, imparting the gift of infallibility, and extorting belief to all its aſſertions without the neceſſity of proof! It is truly ridiculous to obſerve the puerile preſumption of this writer, who really claims credit from his mere aſſumption of the title; knowing, no doubt, that it has its weight with a certain deſcription of readers. But how are we to reconcile his perſeverance in thus ſpeaking with an air of authority, with Mr. Addington's diſavowal of all knowledge of him or his production, even long after the appearance of the Curſory Remarks? In fact he is not a *Near* Obſerver, but, as we truly repreſented him, a *Near-sighted* Obſerver.

In order to blame Mr. Pitt's adminiſtration (of which it muſt never be forgotten the objects of his panegyric conſtituted a part) he audaciouſly ſtates the *rupture of the treaty of El Arisch* as a crime little ſhort of deliberate murder; and renders the miniſters of that day reſponſible for all the blood that was ſhed after the renewal of hoſtilities in Egypt. And this is advanced in the triumphant tone of exultation. But his prejudice, or rather his malice, renders him ſo blind, that he cannot perceive that the whole of his argument is founded on a falſe baſis; as we ſhall endeavour to ſhew in a few words. It has totally eſcaped him that the miniſters could not poſſibly foreſee that an officer, wholly unauthorized by the government to conclude any treaty whatever with the French General, (and here let us obſerve that we do not mean to caſt the ſmalleſt reflection on Sir Sydney Smith, but merely to ſtate a plain fact) ſhould conclude ſuch a treaty as that

of El Ariſch. They ſent out orders to their commanders to ſign no convention with Kleber which ſhould provide for the unconditional return of the French troops to Europe. The only queſtion then to be decided is; was that order, in the circumſtances under which it was made, right or wrong? We believe, the Near Obſerver is the only man in his Majeſty's dominions, who, being duly acquainted with thoſe circumſtances, would ſay it was wrong. Buonaparté was then about to make a laſt deſperate effort for the recovery of the Milaneſe, and for the defeat of the Auſtrians; and all his exertions were inadequate to raiſe an army ſufficiently formidable for the accompliſhment of his object. We are not here judging by the *effect*, for it is notorious that had General Melas done his duty the military glory of the Corſican uſurper had been at an end; indeed but for the accidental arrival of one of the generals from *Egypt* the very day before the battle of Marengo, the French army had been certainly defeated. Would it not then have been madneſs in our miniſters, an act of the groſſeſt treachery to our allies, the Auſtrians, to ſuffer a veteran army of 40,000 men to be landed in France, in order to ſtrengthen the army of Buonaparté? Oh! but ſays this ſagacious obſerver, Kleber was enraged beyond meaſure at Buonaparté, and ſo were his troops; and the conſequence of their return would have been reſiſtance to his "*green uſurpation*," and "to diſpute his new and tottering authority." Nay more; "if the late miniſters had permitted Egypt to be delivered, Europe had been ſaved; and if Kleber had returned to France, Buonaparté could never have ſeen Marengo." But "all this," he adds, "no doubt is pure malice and miſrepreſentation." No, but it is all ignorance and falſhood. If this would have been the conſequence of the return of the troops to France at that period, how happened it that when they did return, under circumſtances of ſtill greater aggravation, diſcomfited, defeated, by an inferior force, and their paſt glory tarniſhed in the eyes of Europe, they did not reſent the baſe treachery of their leader, and hurl the bloody uſurper from his throne? We believe that on their return to France the ſame ſcene would have been repeated at Paris which had been before exhibited at Cairo after their return, defeated and diſgraced, from the ſhattered walls of Acra. They would have ſung ça ira, they would have ſwallowed compliments for their *victories*, would have been crowned with laurel for their *conqueſt* of Egypt, and would have joined the army the next day. While Kleber, if he had been refractory, would have experienced the fate of Pichegru, or Moreau. The conduct of the army during the whole of this ſtrange revolution warrants this inference. With what conſiſtency the Obſerver can contend that *our* army in Egypt could have ſucceſsfully combated the ſuperior army of the French, if they had met on the plains of Marengo, when he repreſents their victories in Egypt as almoſt miraculous, on account of the inferiority of their numbers, we know not. As it was, the French, though with great difficulty, and after a hard-fought day, obtained the victory; and how, by adding to their numbers conſiderably more than to thoſe of our allies, the victory could have been rendered leſs difficult to the French, with all our admiration of the conduct and courage of our gallant countrymen, we are really unable to conceive.

Our readers muſt be aware, that the rupture of the convention of El Ariſch cannot poſſibly be urged as a ground of accuſation againſt miniſters, who could not poſſibly know or ſuppoſe that it had taken place when they iſſued their orders to Lord Keith; but their rigid attention to honour and good faith

faith muſt be allowed by every impartial man, in ſending out counter-orders, and in ratifying the treaty, the moment they were appriſed of its having been made, though without any authority whatever from them, and contrary to their wiſhes. However malice may labour to pervert, or ſophiſtry ſeek to miſrepreſent, theſe plain facts, they muſt ſpeak home to every man's underſtanding, not, according to this Obſerver, as "a defence or a defiance, and a ſolemn mockery," but as plain, poſitive, unſophiſticated proofs of the wiſdom and integrity of miniſters.

We had marked various paſſages of this reply for remark and expoſure, but we muſt confine ourſelves to a few of them. It will be recollected, that the Near Obſerver was accuſed by us, and by others, and that *on the beſt authority*, with wilful and deliberate falſhood, in aſſerting that Mr. Pitt and Lord Grenville had given Mr. Addington a ſpecific promiſe of unconditional ſupport. Our readers ſhall now ſee his anſwer to this direct and ſerious charge, which forms not the leaſt curious part of his new production, and affords an admirable ſpecimen of his honeſty.

"It is beneath my care to expoſe all the cavil and chicanery which have been oppoſed" (is direct and unqualified contradiction to be called *cavil* and chicanery?) "to the ſtatement of the Curſory Remarks, with reſpect to the *ſpecific* terms of the promiſe of 'constant, active, and zealous ſupport.' It is acknowledged that Lord Grenville repeated the words in the Houſe of Lords." Here we muſt ſtop with our quotation, in order to expoſe the deſpicable artifice by which this Obſerver attempts to impoſe upon the public. He would fain make his readers believe that Lord Grenville had juſtified his aſſertion by a ſpeech in the Houſe. It becomes neceſſary then to re-ſtate that aſſertion, and to re-quote his Lordſhip's words, that our readers may have the queſtion plainly before them. We firſt cite the "Curſory Remarks." "I muſt take upon me to aver that his Majeſty's moſt gracious offer of his confidence to Mr. Addington could not have been, and was NOT definitively accepted, until a *ſolemn authentic pledge of honour* had been given by the late miniſters for their "CONSTANT, ACTIVE, AND ZEALOUS SUPPORT;" I do aſſert that Mr. PITT and Lord GRENVILLE did ſacredly and ſolemnly enter into this *exact engagement*, and in *this preciſe form of words*." This aſſertion is ſo plain and unequivocal, that no one can poſſibly miſtake its meaning. Now it has been moſt poſitively contradicted on the part of Mr. Pitt and Lord Grenville, and, therefore, by all the rules of argument and of common ſenſe, it behoved the Obſerver to ſupport his aſſertion by *proof*, and not by another aſſertion devoid of proof. How he has done this we ſhall ſee, after we have given Lord Grenville's words, to ſhew how the acknowledgment to which the author refers will bear him out in his inference. His Lordſhip repreſented, (in the ſpeech adverted to) the miniſters as men "who had both publicly and privately profeſſed their intention of continuing to act upon the ſame general ſyſtem as their predeceſſors;" and *as ſuch*, his Lordſhip declared, they ſhould have his "conſtant, active, and zealous ſupport." Now ſo far from an unqualified, unconditional promiſe, we here ſee the *qualification*, the *condition*, ſpecifically annexed to it. Such is the proof of the *exact engagement* which his Lordſhip is ſaid to have contracted! We now proceed with our quotation: "The Plain Anſwerer pretends, that the promiſe upon Mr. Pitt's part, was not only ſpecific, but that he guarded it with a triple hedge of precaution and ſecurity." "I do indeed think it my duty," to do what? to *prove* the falſhood of *this* ſtatement, and the

truth

truth of *his own?* No, but, forſooth! "to proteſt againſt this circumſtance in the ſtatement; but this will not invalidate the admiſſion of Mr. Pitt's counſel, that a ſpecific pledge was abſolutely given. This I inſiſt upon only for my own juſtification, for it is of little conſequence, among men of honour, whether an engagement be formal or implied; Mr. Pitt's panegyric was itſelf a promiſe of ſupport." Never ſurely was the public inſulted with ſuch wretched ſhuffling, ſuch miſerable evaſion, ſuch paltry equivocation as this. He firſt poſitively aſſerts, that an *exact engagement* was entered into, and in *the preciſe form of words* quoted by himſelf; and, when attacked for falſhood, he confounds a *ſpecific qualification* of a *conditional* pledge, with a *ſpecific pledge* without any conditions, and then repreſents it as a matter of little conſequence whether the engagement was *formal* or *implied*; that is, whether he himſelf ſpoke *truth* or *falſhood*; for, if the pledge was only *implied*, he was certainly guilty of *falſhood*. The ridiculous aſſertion, that Mr. Pitt's panegyric was itſelf a promiſe of ſupport is moſt contemptible; if that were the caſe, Mr. Fox's panegyric, for he too panegyrized Mr. Addington when he firſt came into power, was alſo a promiſe of ſupport; and we wonder much that the Near Obſerver has not reproached him with the breach of it. The concluſion of his defence againſt this charge is as curious as the reſt.

"As to the evaſive and litigious propoſitions of the P. A. and others, upon unqualified and unconditional promiſes," let the conduct of the new Miniſters be what it would, "they are wholly out of the queſtion, and their learning is inapplicable and pedantic." So that when a man is reproached with a breach of promiſe, and, in his defence, he urges a violation of the condition on which that promiſe was given, his plea is *evaſive* and litigious! Admirable logician! "There is not an expreſſion," he adds, "in the C. R. which can be tortured into a deſire to hold Mr. Pitt and Lord Grenville to the letter of their engagement, or to claim more than its fair and liberal conſtruction. That interpretation I ſtill contend for; I conſider them as engaged by their promiſe, and ſolemnly pledged as men of honour, and as men, for a ſincere diſpoſition and intention to give general ſupport, friendſhip, and aſſiſtance,"—that is, whether the *general ſyſtem*, the purſuit of which was the *ſpecific condition* of the promiſed ſupport, was purſued or not? Moſt *honourable caſuiſt!* But, if there be any meaning in this *liberal conſtruction* of his, it muſt mean, that Mr. Pitt and Lord Grenville, though bound to ſupport Mr. Addington generally, were certainly at liberty to oppoſe him when they ſeriouſly diſapproved of any meaſure of his adminiſtration. And, indeed, his remarks on Lord Grenville's oppoſition to the Ruſſian convention prove this to be his meaning. How then will our readers be ſurpriſed to hear the ſame writer, and in the ſame pamphlet, declare, "I am firmly perſuaded that there is no *mezzo termine*" (ſurely *his own learning* here is *inapplicable* and *pedantic*) "between his (Mr. Pitt's) ſupport, and his hoſtility to government; and, I muſt ſay, no election between his aſſiſtance and the very worſt ſpecies of hoſtility." *Such* is his deſire to hold Mr. Pitt to *the letter* of his engagement, ſuch his notion of *fair* and *liberal* conſtruction!

Mr. Pitt's conduct on Mr. Patten's motion is here again cenſured with great virulence, and the judicious obſervations on it, in the Plain Anſwer, are, with the uſual modeſty and veracity of this writer, termed "*Jacobin Jargon.*" But on that ſubject we have already ſaid ſo much, in our review of the different pamphlets which have been written upon it, that it is needleſs to add one ſyllable to our paſt comments. All the Obſerver's remarks on

the Plain Anſwer are diſtinguiſhed by the ſame virulence, deſcending even to the loweſt ſcurrility, and by the ſame perverſion of truth. It having been ſaid in the latter, that 150 members reſiſted a motion of Mr Pitt's one day, and adopted it the next, without aſſigning the ſmalleſt reaſon for the change,—a plain fact, on which we commented at the time, and which is notorious to the whole world, the Obſerver taxes him with *calumny* and *impudence*, and ſeriouſly charges him with "a most deliberate libel on a majority of the Houſe of Commons." He attempts to repel the force of the obſervation, by ſtating, that they voted one day on a mere point of order, and the next on the principle of the motion. But all the Parliamentary reports, unfortunately, give the lie to his aſſertion.

The Obſerver expreſſes a wiſh to ſee Mr. Pitt in power, but, ſtrange to ſay, ſecond to Mr. Addington! But there are ſome of his obſervations annexed to the expreſſion of this wiſh, to which we are happy in being able most cordially to concur.

"I acknowledge, as a part of my own liberty, the free prerogative of the Crown, to place him (Mr. Pitt) and every other of its ſubjects in that ſituation where his virtues or abilities may be most uſeful to the state. I ſay of my own liberty, for I would have it clearly and diſtinctly underſtood, that if my LORD GRENVILLE, or any other family of better pretenſions," (aye, and we will add, or any union of families, intereſts, or parties,) "could ſucceed in dictating to the Sovereign the choice of his Miniſters, the liberty of the ſubject would be as completely overwhelmed as the privilege of the King. It is our right, and *at this moment*, perhaps the most valuable of our rights, to have our affairs adminiſtered by thoſe men whom the King indicates—by thoſe whom he loves and truſts—by thoſe who will be content to be his ſervants, not his maſters and ours."

Entertaining theſe ſentiments, *exiſting circumſtances* afford him an admirable opportunity for the application of his theory, of which, if he would not have his ſincerity doubted, he will not fail to avail himſelf. His attack on Mr. Windham's conduct in oppoſing the peace of Amiens, and in lamenting the renewal of hoſtilities, is moſt impotent, though the ſketch which he has given of that gentleman's private character (rather indeed intended to ſatirize others than to panegyrize him, and proceeding more from malevolent rage, than from a ſenſe of juſtice) is ably drawn.

His repetition of the falſhood, proved to be ſuch by the faithful records of Parliament, that Mr. Addington gave no hopes of the *ſtability* of the late peace, is a ſtretch of impudence, almoſt unparallelled, in the hiſtory of controverſial writing. He ſuffers no opportunity to eſcape of venting his rancour againſt Mr. Pitt, in a manner which ſhews, with a force almoſt equal to mathematical demonſtration, that it originates in a low and ſelfiſh motive. Where mortification and diſappointment have been experienced by a little mind, all public conſiderations are made to yield to SELF, which thenceforth becomes the ruling principle, and the ſecret motive, of the moſt baſe, malicious, and unprincipled hoſtility. After praiſing Mr. Addington for having "*checked* the ardour, and *bridled* the enthuſiaſm of the country," he exclaims, in the ſpirit which we have marked, "how different from thoſe unfortunate and guilty times, which ſome of us may remember, when a diſcontented and alienated people felt ſomething conſoling in the public calamities, from the mortification of inſolence and pride, and the humiliation of arrogant and odious authority!" That he ſo felt we can eaſily believe, acting, as he evidently does, upon the principle which we have deſcribed.

ſcribed. But how does he reconcile his reprobation of this "*odious authority*," with his aſſertion of "the moſt valuable of our rights, to have our affairs adminiſtered by thoſe men whom the King indicates," ſince that authority was certainly *indicated* by the King, and his Majeſty as certainly *trusted* the perſon by whom it was exerciſed? Or how does he reconcile the triumph, from ſelfiſh motives, at national diſaſter, with his profeſſions of loyalty to his Sovereign? He will have time, before the appearance of his next edition, to digeſt theſe queſtions, if not to anſwer them: and poſſibly may then be induced to favour readers of plain common ſenſe with a gloſſary to enable them to underſtand his expreſſions, ſome of which are, no doubt, the quinteſſence of elegant writing. For inſtance,—"without queſtion theſe orders" (to Lord Keith, to prevent the French army in Egypt from returning to Europe, but as priſoners of war) "were of the very *ſeminal essence* and *ſublimed ſpirit* of impolicy and imprudence, as the defence of them is the very *caput mortuum*, and *ſediment* of abſurdity and falſhood." p 18. —"I will not aſk the Plain Anſwerer to bluſh upon this occaſion, for he has ſeen Pharſalia." p. 66.—"abſorbed in cryptogamic coalitions"—"the brighteſt pebble of that confuſed Moſaic patchwork of parties." p. 69.—"Some benefit *might have derived* from his ſervices." p. 71.—"My anſwer muſt neceſſarily be conciſe, but I hope *it will be able* to avoid obſcurity." But enough, we now conſign the Near Obſerver to his own meditations, and to the public judgment, with this admonition from another controverſialiſt, whoſe violence he may imitate, but whoſe abilities he can never hope to rival—"Ceaſe viper, you bite againſt a file."

Obſervations on the Importance of a ſtrict adherence to the Navigation Laws of Great Britain. 8vo. Pp. 16. Printed by Daviſon, Lombard-ſtreet, White Friars. 1801.

Extract from the Minutes of the Proceedings of the Society of Ship Owners of Great Britain, inſtituted at London, A. D. 1802. 8vo. Pp. 12. Printed by Daviſon. 1804.

IN our laſt Number we reviewed a very able pamphlet by Lord Sheffield, on the very important ſubject of the navigation laws, to which Great Britain is indiſputably indebted for her maritime and commercial greatneſs, and conſequently, in a great meaſure, for her independence as a nation. The firſt of the two tracts now before us, relates to the ſame topic, and enforces the neceſſity of a ſtrict adherence to theſe laws, from which of late years, ſome deviations have, for temporary purpoſes, been made. It was printed, as it appears by the title-page, three years ago, but it never fell into our hands till the other day. It briefly traces the origin of our navigation laws from the early period of the reign of our ſecond Richard, to the paſſing of Lord Liverpool's act, generally called the Navigation Act, from the comprehenſiveneſs of its proviſions. It appears manifeſt to us, that for no purpoſe either of revenue, or of political accommodation to other ſtates, ſhould we depart from the ſtrict principle of thoſe laws; but, that ſpecial care ſhould be taken that we ſhould carry on our own trade in our own ſhips, and give every poſſible encouragement to fiſheries of every deſcription.

"It is with the deepeſt regret," ſays the author of the Obſervations, "the SHIPPING INTEREST of this country obſerve, that the ſuſpenſion of the navigation laws, during the laſt two years, has already been attended with ſerious inconvenience and loſs; and they fear the continuance of it, unleſs thoſe laws are again ſpeedily permitted to have their free and natu-

ral

ral operation; and if, by *new* regulations, or by any further *relaxation* of the preſent navigation laws, *new* and *foreign* competitors ſhould be admitted to ſhare in the advantages reſulting from them, they apprehend that the MARITIME ſpirit of the country will decline; that the capital of BRITISH OWNERS will lie unemployed, or be employed uſeleſsly, while the SHIPPING of GREAT BRITAIN will lie rotting in her harbours, and her ſeamen emigrate to foreign countries in ſearch of employment; it is, therefore, particularly at this time the intereſt of GREAT BRITAIN, and the duty of her government, to encourage her maritime purſuits. The events of the late war ſhew that many nations look with a jealous eye on the ſuperiority we have gained by our CARRYING TRADE, and that they are ready to uſe every effort to participate in the benefits of our navigation, and to rival us, if poſſible, on our native element. To counteract theſe efforts with ſucceſs, we muſt not loſe the recollection, that, without an extenſive naval commerce, carried on in BRITISH BOTTOMS, we can neither rear nor retain our ſeamen, the grand ſupport of our preſent pre-eminence, nor preſerve our country from falling even below the level of ſurrounding nations.

We truſt this truth will never be loſt ſight of for a moment; but that in this reſpect, as in moſt others, we may ever continue to walk in the good old path of our anceſtors. The aſſociation of owners of Britiſh-built ſhips, for the preſervation of their rights, recommended at the cloſe of this tract, was formed in 1802; and the ſecond pamphlet before us contains an account of their proceedings at one of their meetings in March 1804. It there appears that they had applied to the King's miniſters to prevent any direct tax upon ſhipping, as having a tendency to add materially to the diſtreſſes already experienced by the Shipping Intereſt. To this part of the ſubject we have not paid ſufficient attention to enable us to ſpeak with deciſion, on the policy or impolicy of ſuch a tax. But, from the calm and temperate language of theſe gentlemen, and from the nature of their arguments, we have but little doubt that they had good grounds for their application, which, however, does not appear to have been ſucceſsful. They here complain of the continued ſuſpenſion of the Navigation Act, and of the emigration of our ſeamen, many of whom they ſtate to be in the ſervice of the American States, or in that of our enemy. This ſurely is an object of moſt ſerious conſideration, and we agree with the ſhip-owners in thinking, that a neceſſity ſubſiſts for a parliamentary inquiry into the actual ſtate of the navigation of Great Britain. Their Committee alſo preferred a complaint to the Board of Trade of the inconvenience ariſing to the ſhip-owners, from the obligation impoſed upon them to take out licences, and give bonds to the Commiſſioners of the Cuſtoms, on account of the particular conſtruction of their ſhips. In their petition to the Board, they indicated a means by which this inconvenience might be removed, and without any injury to the revenue; but the Board rejected the prayer of their petition. Some other grievances of inferior moment occupied the attention of the Committee, who adopted the neceſſary meaſures for removing them. The thanks of the Society were, moſt properly, voted to Lord Sheffield, for his Lordſhip's pamphlet reviewed in our laſt Number. This aſſociation appears to us likely to be productive of much good, by watching over one of the moſt important intereſts of the country, and by calling the attention of the legiſlature and of the public, to any attempt that may be made to trench upon the principles or ſyſtem of our navigation laws.

The

The Letters of Valerius on the State of Parties, the War, the Volunteer System, and most of the political Topics which have lately been under public discussion. 8vo. Pp. 98. Hatchard. 1804.

THESE letters, which were originally publiſhed in "*The Times*," are chiefly devoted to the moſt unqualified and indiſcriminate commendations of the late miniſters, and to the violent abuſe of their opponents. Freedom of diſcuſſion, that is of the public conduct of public men, has ever been allowed by the law and by the cuſtom of this country, and we truſt ever will be allowed, ſubject only to ſuch reſtrictions as the law impoſes, and as decency preſcribes. But ſome of the abuſe here exceeds all bounds, both of law and of decency; for inſtance, the Grenville party are deſcribed in the following language. "That deſperate faction who would ſell their country, trample on their king; who would invite the enemy to our ſhores; and (from my heart I believe) would, to promote their ſelfiſh ends, endeavour to give him poſſeſſion of the kingdom, &c." This is the very acme of calumny and falſhood. Mr. Pitt's adminiſtration too comes in for its ſhare of abuſe, the author forgetting, like ſome other writers on the ſame ſide, that the very men whom he ſo extravagantly praiſes, were members of it. Of the accuracy of his political ſtatements a competent idea may be formed from this obſervation. "The project of Liſle had defined and limited the demands of England. That we obtained *better* terms than this project contained, is a matter of ſurpriſe, and certainly ought to be placed to the credit of miniſters." If all their credit accounts conſiſt of ſuch items, let them be caſt up and the total will be found *Zero*. We ſhewed, in our laſt number, that the terms of the treaty of Amiens were *better* than thoſe of the project of Liſle, in exactly the ſame proportion as *two* are better than *four*. How much do weak advocates hurt even a good cauſe! We ſhall now exhibit *Valerius* verſus *Near Obſerver*.—Valerius loquitur. "That the peace of Amiens ſhould not prove a laſting peace, was what no politician that ever exiſted could poſſibly have foreſeen."—Near Obſerver reſpondet. "Whoever, with all theſe documents before him, could confide in the duration of the late peace was Nature's fool and not the Chancellor of the Exchequer's." According to this ſentence, Valerius is Nature's fool; and certainly we are one of the politicians, who, whether we ever *exiſted* or not, did foreſee and foretell that the peace of Amiens would not be a laſting peace. We even offered, on the ſignature of the definitive treaty, for the conſideration of one thouſand guineas, to pay a guinea a day ſo long as the peace ſhould laſt.

We were happy in finding one declaration in which we could heartily agree with our author: "No man verſed in our conſtitution, will deny that it is the undoubted prerogative of the KING to appoint his own ſervants." Till within the laſt week we really were ſimple enough to believe that on a point ſo plain there could not be two opinions in the kingdom! It is almoſt needleſs to add, that theſe letters are neither remarkable for extent of political foreſight, acuteneſs of intellect, or brilliancy of talent.

The Day of Alarm; being a progressive View of the Spirit and Designs of the leading Men in France, before and during the War, and principally since the Peace, exhibiting the Plans and Maxims adopted in their Councils, respecting foreign States. With Animadversions upon the Allegations of French Writers against the Government and People of Great Britain, and Historical Strictures on the Conduct of the French in their Intercourse with other Nations. 8vo. Pp. 178. 4s. Hatchard. 1803.

WHOEVER conſiders attentively, and duly appreciates, the preſent ſtate of Europe, muſt, indeed, regard *this* as "the Day of Alarm;" and the author of the tract before us appears ſo to have conſidered and ſo to have appreciated that ſtate. Hence his arguments as to the extent of preſent danger, his aſſignment of the cauſes which have produced it, and his notions of the conſequences reſulting from it are generally correct. This "View," ſuch as it is ſtated in his title page, is tolerably comprehenſive; and his examination of the analogy, ſo much the boaſt of Frenchmen, between ancient Rome and Carthage, and modern France and Great Britain, is highly creditable to his talents and his judgment. He has taken up the ſubject in rather a new light, has ſhewn that it is replete with uſeful inſtruction for ourſelves; that the compariſon, degrading to us, as it appears to the French, is, when deeply inveſtigated, very far from diſgraceful to our national character; and that, if true to ourſelves, we have no reaſon to dread that it will hold good *to the laſt*. He obſerves that, in conſidering the events of the French revolution, ſufficient attention has not been paid to the leading feature in the character of the people of that country, which he deſcribes to be a fondneſs for military glory; and to this cauſe he traces their attachment to or diſlike of their different ſovereigns. It would require more time than we can devote to the ſubject to examine the juſtice of this remark; it is certain, however, that *vanity* is the predominant feature in the French character; to have it thought, by foreigners, that their ruler, whether a murderous uſurper or a mild and lawful ſovereign, is the greateſt man in Europe; that they themſelves are the firſt people in the world; and, to uſe their own vain jargon, qu'il n'y a qu'un Paris au monde; is the firſt object of their care and ambition. So far, then, as military ſucceſſes, however ſtained with blood, or marked by injuſtice, extortion, cruelty, and plunder, tend to the gratification of this leading paſſion, they glory in them; they conſider their victories as proofs of their ſuperiority over all the nations of the globe, and are ever anxious to conceal or to repair their defects, becauſe they interfere with that gratification which is ever neareſt their hearts, the gratification of their vanity. It cannot be denied, that a people ſo diſpoſed, and ſo impreſſed, and governed by a ſucceſsful tyrant, who has waded through blood to the throne, whoſe ambition is boundleſs, whoſe vanity is equal to that of the ſlaves over whom he exerciſes unlimited ſway, and who is reſtrained by no one principle from the accompliſhment of his purpoſes, are a dangerous and formidable enemy.

This book is written with equal temperance, ability, and judgment.

POETRY.

EDUCATION.

An Eaſy Introduction to Meſſrs. Wailly's French Grammar; in two ſeparate Books. 1ſt. Scholar's Book; containing 1. Conciſe Examples of the different Sounds; from which when any word in the Book deviates, it is pointed out in its place. 2. The Uſe of the various Articles and Pronouns, ſo puzzling to Learners, plainly demonſtrated. 3. The Verbs claſſed in the cleareſt Manner, and rendered eaſy by the Compariſon kept up between the two Languages. 4. The leſſer Parts of Speech, and the Indefinite Pronouns facilitated by the Application of them, as alſo of ſome of the Principal Idiomatical Expreſſions on various Verbs; with Exerciſes on each Leſſon. The whole being an ample preparative towards attaining the Syntax in the above excellent GRAMMAR. *Deſigned for the Uſe of young Ladies.* By Blanch Mercy, 12mo. Pp. 86. 2s. Baldwins. 1803.

An Eaſy Introduction, &c. Inſtructreſs's Book, containing the Method of Teaching, and concluding with Inſtructions for Tranſlating. By Blanch Mercy, 12mo. Pp. 64. 2s. Baldwins. 1803.

THE long title pages prefixed to theſe little books of inſtruction ſo fully explain the author's deſign, and the nature of their contents, as to leave but little for us to add, by way of information to our readers. To us they ſeem very well calculated for the purpoſe they are intended to promote, and to be very uſeful, the firſt, in facilitating the acquiſition of the French language to young perſons; and the ſecond, in teaching perſons how to teach others. We have remarked in the former ſome typographical errors, which, though difficult to avoid, ought nevertheleſs to be moſt ſcrupulouſly avoided in all books of education: for inſtance, p. 74, ems for *t*ems; p. 85, d'Eſſrai for D'Effroi, &c.

Dialogues Enfantin; En mots courts et aiſés, pour faciliter aux Enfans la Lecture du Français. Juvenile Dialogues in ſhort and eaſy Words, to facilitate the reading of French. By the Counteſs de Fouchecour, Author of "Les Saiſons," &c. 24mo. Pp. 42. Highly. 1804.

THESE Juvenile, or, more properly ſpeaking, *Infantine* Dialogues, are deſigned for the uſe of *very young* learners of the French language, to whom they will certainly render it a more eaſy taſk not only to *read* French, but to acquire the idiom of the language, ſo as to write, and to tranſlate, it accurately, than it will be found by the ordinary modes of teaching.

The New Univerſal Spelling Book, &c. By D. T. Sheridan. Birmingham.

IN the name of children and common ſenſe when are we to have a little more rationality in our ſyſtems of education? Here is another critical whiſkered author promiſing to improve our rudiments of education, and preſents us with a volume of barren words eked out by a medley of leſſons about wolves and lambs to frighten poor little children. We ſmile when we find a man talking about grammatical accuracy, and developing the anomalies of our language, and in the ſame ſentence falling into every error that ignorance and conceit can lead him into. Example, "A mul-

p city

tiplicity of treatiſes on any art or ſcience *demonſtrate* its nearer approach to perfecti n." Here he miſtakes the noun that governs the verb; he then goes on to correct the orthography of Johnſon, Walker, &c. in honour, favour, vigour, &c. But theſe are not the only things that expoſe him to the laſh of reviewers. He talks about *youthful miſery, youthful calamity*, &c. meaning the miſery and calamity of youth, forgetting, or never having learnt, that *youthful* means *young, frolickſome*, or *gay*. He uſes the plu als, matters, caprices, which no good writers, or bad ones either, that we remember, ever uſed before. He has given the pronunciation of difficult words in the margin, ſome of which are extremely erroneous. Mr. S. ought to have known that the general way of teaching ſpelling in our beſt ſeminaries is from books that contain the meaning of words, and recommending the pupils to give the application of the words they ſpell in ſentences.

MEDICINE, &c.

Practical Obſervations on Herniæ; illuſtrated with Caſes. By B. Wilmer, Surgeon in Coventry. *Second Edition, enlarged.* 8vo. Pp. 106. Longman and Rees

THE very extenſive practice of Mr. Wilmer has enabled him ſo to correct *theory* by *experience* as to enſure ſucceſs in many doubtful and difficult caſes, where, without ſuch advantages, a practitioner would very frequently fail. The reſult of his experience in the diſtreſſing complaint of ſtrangulated Hernia is here communicated to the public; accompanied with a variety of judicious obſervations and directions, that will be extremely uſeful, not merely to the young practitioner, but to the more experienced ſurgeon, who will be able to decide for himſelf how far they are warranted by the caſes out of which they ariſe. Though Mr. W differs in ſome points from very able men, he moſt candidly ſtates the grounds of his difference; and the effect of the treatment purſued in conſequence of ſuch difference, in various inſtances. In order to reduce the tumour, in ſtrangulated herniæ, he uſes cold applications inſtead of warm, a treatment we apprehend, at preſent in general uſe; and, indeed, the utility of it is here ſo completely demonſtrated as to remove every poſſible doubt on the ſubject. Mr. W. has frequently found it impoſſible to return the contents of the herniæ after the operation; on account of a ſtricture in the neck of the hernial ſac; but on dividing this ſtricture with the knife, the impediment has inſtantly been removed, and the inteſtine returned into its proper ſituation.

A Conciſe and Syſtematic Account of a painful Affection of the Nerves of the Face, commonly called Tic Douloureux. By S. Fothergill, M. D Phyſician to the Weſtern Diſpenſary. Crown 8vo. Pp. 106. Murray. 1804.

THE object of Dr. Fothergill, in this publication, is ſo to deſcribe this diſeaſe as to diſtinguiſh it from ſome others with which it has been occaſionally confounded; and to ſhew what modes of treatment have been adopted by different practitioners, with their ſucceſs or failure. He objects, and very properly we think, to the name which has been hitherto given to it, and propoſes in lieu of it, Faciei morbus nervorum crucians,

which certainly marks the diſeaſe with greater accuracy, though, as the Doctor himſelf obſerves, it may be deemed objectionable on account of its length. Still, till ſome other can be found more conciſe and equally expreſſive, this ſhould be allowed to obtain. The learned author has conſulted a great number of authorities, with a view to collect all the important facts which have been recorded on the ſubject of his inquiry; and he certainly has ſucceeded in giving a more ſyſtematic account of the diſeaſe, than had been given before; and has performed an eſſential ſervice to the medical world by reducing into a ſmall compaſs a maſs of information which could not be acquired without extenſive reading. The reſult of his reſearches, in reſpect of the cure of the diſeaſe, is very far from ſatisfactory; the only remedies which appear likely to effect even a temporary removal of it, are the *ſection of the nerves*; *electricity*; and the excitement of *mental ſtimuli*; the laſt of which ſeems to have been too much neglected, though Dr. F. cites one remarkable inſtance of its efficacy.

DIVINITY.

An earneſt Exhortation to a frequent Reception of the Holy Sacrament of the Lord's Supper, particularly addreſſed to young Perſons. By a Layman. 12mo. Pp. 24. 3d. or 2s. 6d. per dozen. Hatchard. 1804.

SUCH is the lamentable profligacy of the times, that the exhortations of a clergyman, in the diſcharge of his duty, though ſpeaking *authoritatively*, and conſequently with greater force than any unauthorized perſons, are generally leſs attended to, from motives which are too diſgraceful to human nature for us to particularize, than the admonitions of a *layman*. Hence thoſe laymen who endeavour, by example and by precept, to enforce the duties of a Chriſtian life, are entitled to a double portion of praiſe; and hence alſo they have a double ſtimulus to exertion, and a double duty to perform. A more impreſſive, ſalutary, and truly Chriſtian exhortation than that now before us, is not to be found even in the writings of our good old divines. Its peculiar excellence, in our eſtimation, conſiſts in the admirable adaptation of the arguments to the perſons for whoſe benefit they are deſigned.—The ſubject, one unqueſtionably of the very higheſt importance which can be ſubmitted to the contemplation of a Chriſtian, is diſcuſſed in a manner at once ſo familiar and ſo dignified, the arguments are preſſed with ſo much temperance yet with ſo much ſtrength, the authorities are urged with ſuch candour and yet with ſuch firmneſs, and the whole matter is placed in ſo clear and conſpicuous a point of view, that no man of common ſenſe and honeſt intentions can poſſibly refuſe his aſſent to any of the inferences drawn by the intelligent and pious author. In the following wiſh (as, indeed, in every one of his ſtatements) we moſt cordially agree with him.

"I could wiſh that theſe invitations (to receive the ſacrament) were given by ſome of our clergy, in a more ſolemn and earneſt manner than at all times prevails, and that the whole exhortation were read, as it is in many churches in the north of England. I ſhould think, alſo, it would be attended with a very happy effect; which, indeed, I have known to be produced by it, if notice of the ſacrament were ſometimes given, by reading the

the *ſecond* exhortation, addreſſed '*to thoſe who are negligent to come to the holy communion*;' the uſe of which I am afraid "(his fears, alas! are but too well founded)" the ſtate of moſt congregations in this country will fully warrant. And if always, after uſing either of theſe exhortations, the kind and affectionate paſtor would, in the courſe of his ſermon, pathetically and earneſtly entreat his congregation to attend the enſuing ſacrament, to which they have juſt been invited, as they value their ſoul's health, I am confident the happieſt effects would frequently follow.

The neceſſity of ſuch exhortations and entreaties muſt be obvious to every one who is in the habit of receiving the ſacrament. The mode in which the author combats the ſcruples of the young friend whom he addreſſes, is particularly happy, and the effect of it, we ſhould ſuppoſe, moſt ſucceſsful. "Still I hear you perſiſt in expreſſing your fears, leſt, after having received this bleſſed food, you ſhould *relapſe* into ſin. Probably you may; and ſo have the beſt of men that have lived before you. But I am convinced of this (ſuppoſing you not to be an *habitual* ſinner), that the *oftener* you attend this holy ſacrament, purpoſing to amend your life, and to walk from thenceforth in God's holy ways, though you ſhould ſtill *occaſionally* fall, the leſs and leſs frequent will theſe relapſes be, till they *altogether* ceaſe: and be aſſured, that he who, with pious diffidence, *forces* himſelf, as it were, to approach that table, in obedience to God's will, and becauſe he finds that, *without it*, he is unable to cleanſe his way, is better prepared than he is aware of. *Come unto me all ye that travel, and are heavy laden, (with the burden of your ſins) and I will give you reſt*, is Chriſt's gracious invitation and promiſe unto ſinners. And if you deſire to be relieved from ſuch occaſional relapſes, you ought, undoubtedly, to obey this merciful call; for the denunciations againſt the unworthy reception of this ſacrament apply only to thoſe, who, at the moment of reception, not only have not forſaken their ſins, but are *continuing* in the *wilful and habitual* commiſſion of *known* ſins."

We believe the dread, here ſo ably combated, operates more generally than is imagined, to deter men from obeying the call of their Saviour. Not only the duty of obedience, in this reſpect, is moſt ſtrongly enforced, but the dangers and puniſhment of diſobedience are clearly unfolded to view. The author cloſes his reflections with an admirable paſſage from a ſermon, preached at the Magdalen, by one whom he juſtly terms "as bright a luminary of our venerable Church this day," as Biſhop Jeremy Taylor was in the ſeventeenth century. This well timed eulogy reflects equal honour on the perſon by whom it is beſtowed, and on him who beſtows it.

Sacred Hours; or Extracts for private Devotion and Meditation: comprehending the Pſalms arranged and claſſed under various Heads: together with Prayers, Thankſgivings, Hymns, &c. &c. principally ſelected from Scripture; the whole intended as a Compendium of Divine Authority, and a Companion for the Hour of Solitude and Retirement. 12mo. Pp. 688. 10s. 6d. Ginger. 1804.

SUCH of theſe ſelections as are not taken from ſcripture are extracted from authors of approved piety and orthodoxy; and the whole forms an uſeful and inſtructive companion for the ſerious and devout Chriſtian.

A Word to the Wife and a Hint to the Unthinking. 24mo. Pp. 11. 2d. or 1s. 6d. per dozen. Hatchard. 1804.

HE will not be a *wife* man who can treat ſuch a *word* as this with contempt; and he muſt be worſe than *unthinking* who will not take this *hint*. This little book contains a ſalutary admonition to follow only the lawfully appointed miniſters of God's church, and to avoid the ſin of ſchiſm. Never was admonition more neceſſary; for ſtrange teachers ſpring up like muſhrooms, and ſchiſmatics daily increaſe and multiply.

The moſt important Truths and Duties of Chriſtianity ſtated. Deſigned chiefly for Perſons in the lower Stations of Life. 24mo. Pp. 20. Hatchard. 1804.

MUCH good inſtruction comprized within a ſmall compaſs, and therefore very well adapted to the purpoſe which it is deſigned to anſwer.

An Antidote to the Alarm of Invaſion; a Diſcourſe delivered at the Meeting-Houſe in the Old Jewry, on Wedneſday, October 19, 1803, *being the Day appointed for a General Faſt.* By Abraham Rees, D. D. F. R. S. 8vo. Pp. 23. 1s. Longman and Rees. 1803.

FROM a text choſen, from its extreme appoſiteneſs, by ſo many preachers on the ſame occaſion, Nehemiah iv. 14, Dr. Rees enters into a methodical inveſtigation of the nature of the preſent conteſt; the character and views of the enemy; the infinite importance of the objects which we are called upon to defend; the advantages likely to reſult from our ſucceſs; the means of our defence; and, laſtly, the juſtice of our cauſe, and the conſequent grounds of our hope of divine aſſiſtance. The learned preacher expoſtulates on theſe different heads with great ability and animation; he draws a true picture of the preſent ſtate of France and her dependencies; and of the effects of her Uſurper's paſt conqueſts, and of his future ambitious views; and, after eloquently exhorting his congregation manfully to ſtand forth in defence of their country, and of all that is dear and valuable to them in this life, he directs their attention to the Lord as their ſheet-anchor, conjuring them to conciliate his favour by repentance of their paſt ſins, and by an earneſt reſolution to pay in future the ſtricteſt obedience to his word and commandments. This is one of the beſt diſcourſes which we have read, on the occaſion of the late faſt.

A Sermon, preached at the Pariſh-Church of Gillingham, in Kent, on Sunday, July the 31, 1803, *on occaſion of the united exertions of his Subjects being called forth by his Majeſty, againſt the threatened Invaſion.* By William Chaſy, M. A. Fellow of Sidney Suſſex College, Cambridge, and Curate of Gillingham. Publiſhed by requeſt. 8vo. Pp. 20. 1s. 6d. Rivingtons. 1803.

"*HONOUR all men: love the brotherhood: fear God: honour the King.*" This is Mr. Chaſy's text, and on each of theſe precepts of the Apoſtle Peter, he expatiates with equal zeal and judgment, in reference to exiſting circumſtances; ſhewing that, by a rigid obſervance of them all, anarchy may be avoided, and order preſerved and perpetuated, while, from their violation, rebellion, regicide, and war, with all their concomitant evils, muſt neceſſarily reſult.

By

By his command to *love the brotherhood*, says the preacher, the Apostle "means to imply, that it is the duty of the good and virtuous, to love and admire, to comfort and succour, those who, in consequence of their adherence to right principles of faith and piety, are often exposed to the scorn and derision of the thoughtless, the worldly-minded, and profane. This was the case with the primitive Christians, and melancholy it is to observe, that, even in these days, the iron dart of persecution, envenomed with the poison of malice, ceases not to wound and lacerate those amongst us, who are most eminent for piety and virtue." There is, unhappily, but too much truth in this observation! The sufferings of France, with all the horrors of her revolution, and its miserable effects, most naturally suggested themselves to the preacher's mind as the immediate consequence of a flagrant violation of the Apostolic precepts; and, of course, afforded him one of the best illustrations of his principle. These he has depicted with becoming indignation, and with Christian feeling.

A Sermon adapted to the Circumstances of the present interesting Crisis, preached at Chiswick, on Sunday, September 4th, 1803. *Published by particular desire, and dedicated to the Society for the Suppression of Vice.* By the Rev. Thomas Horne, D. D. Master of Chiswick School. 8vo. Pp. 32. 1s. Rivingtons. 1803.

IN a well-written dedication to the Society for the Suppression of Vice, Dr. Horne "cannot forbear expressing his warmest wishes, that it may daily become more flourishing in its numbers, and more efficient in its resources; and that the great and opulent, in particular, will never suffer its views to be disappointed, for want of either countenance to encourage and animate its exertions, or pecuniary aid for the support of its expences, by a reasonable replenishment of its exhausted treasury."—Since the publication of this Sermon, we understand, the Dr.'s wishes have been gratified; for, by the active exertions of a Nobleman, who at once does honour to his profession, and reflects lustre on his rank, who, in the highest circles of fashion, preserves his religious principles uncontaminated, and his morals uncorrupted, illustrating by his conduct the excellence of the principles which he zealously inculcates, this Society has gained an addition of nearly two hundred most respectable members. From Romans viii. 31. '*If God be for us, who can be against us*,' the preacher takes occasion to point out the inadequacy of human exertions, without the support and protection of God; to enquire how far we are entitled to expect that support; and to indicate the means of acquiring it. This necessarily leads him into an examination of the prevailing vices of the age, which he enumerates and condemns. On one class of these vices he comments in the following words.

"If, in the next place, we direct our inquiry to the vices of intemperance, fornication, and adultery, how much greater satisfaction will it afford us? Have they attained a less rank and luxurious growth? Has not their familiarity to the eye rendered it almost insensible to their deformity? Yes; varnished over with a specious language, which licentiousness hath invented to veil their obliquity, we are accustomed to hear them spoken of without emotion, and to see them practised without remorse; and the same actions are imputed to the frailty and infirmity of nature by the world, which are stigmatised as damnable sins by the law of God; which is thus made of no effect by the traditions of such as yield themselves up to the lusts which war in their members, that they may enjoy *the pleasures of sin for a season.*"

season." It is a lamentable proof of the growing depravity of the age, that the ſins here noticed daily increaſe in frequency and publicity. The moſt reſolute adultreſſes in the kingdom, ſupported by the moſt elevated rank, now openly brave public decency and decorum; riot in luxury, the means for gratifying which have been procured by their ſins; give routs and entertainments, announced, in our baſe and proſtituted prints, in language the moſt bombaſtic and ridiculous, and with adulation the moſt fulſome and profligate; entertainments which are numerouſly and *faſhionably* attended, even by women of virtue who have a reputation to loſe; and to ſuch an extent is this abandoned ſyſtem now carried, that we may ſoon expect to ſee virtue rendered a ſubject of deriſion, religion become a butt for the finger of ſcorn to point at, and vice exulting in her triumph, and glorying in the multitude of her votaries!!!

The preacher is equally pointed in his animadverſions on "the alarming decay of religion, and ſcandalous profanation of the Sabbath, which ſo unhappily characteriſe the preſent times." In a former article, we have noticed the increaſe of ſuch profanation; but we ſhould have been truly glad to know what grounds Dr. Horne has for aſſerting, that it is "ſheltered under the connivance, and, as far as that goes, the ſanction of the magiſtrate: for a forbearance to execute the laws in thoſe whoſe office it is to enforce them, ſeems to be much the ſame as not to condemn the offence; at leaſt the difference is ſo trifling, as hardly to be perceptible."—If it be meant, that a magiſtrate refuſed to execute the law, when an information was brought before him for a profanation of the Sabbath, and the charge ſubſtantiated by evidence; the accuſation is one of a very ſerious nature indeed, and, in our view of the ſubject, involves a charge of no leſs magnitude than that of perjury; for as a magiſtrate is bound, by his oath, *to adminiſter juſtice according to law*, his refuſal to execute the law is a violation of his oath. It is not optional with a magiſtrate to receive or reject informations, when all the legal forms are duly obſerved; nor to inflict or withhold puniſhment; nor, in any way, to diſpenſe with the execution of the laws. God forbid any ſuch diſcretion ſhould be veſted in magiſtrates, or even in judges! The law is alike imperative, on thoſe whoſe duty it is to execute it, and on thoſe who break it; and, if a magiſtrate neglect, or refuſe to perform, any part of his duty, an application to the Court of King's Bench would ſupply a ſpeedy and effectual remedy for the evil.—"The ſtudied modes by which the Great diſplay their *irreligion*, by their Sunday routs, concerts, and card-tables, &c. &c." and the exceſſes and imprecations of the vulgar, on the Lord's day, are ſtrongly and juſtly ſtigmatized. The growth of ſchiſm, the preacher conſiders as another "ſtriking feature in the corruption of the *laſt days*; and the *ſhameful* abuſe of the Toleration Act, by which the *loweſt of the people* are permitted to invade the prieſt's office, (and wonderful, ſure, it is they *ſhould* be ſo permitted) is that ſin of Jeroboam, in which God feels his honour *peculiarly* intereſted, and which he therefore never will ſuffer to eſcape the ſeverity of his diſpleaſure. And how *can* he, when it has ſo direct and powerful a tendency to ſink that holy religion into contempt, by which he purpoſed *to ſave the world.*" It is, indeed, moſt ſtrange, that, in a Chriſtian country, a man who ſhall preſume to exerciſe in the city of London the meaneſt of trades, without having ſerved the given number of years to it, and being poſſeſſed, moreover, of other qualifications, is liable to the ſevereſt penalties; while, if he only venture to exerciſe the office of an appointed miniſter of Chriſt, to become the guardian

dian of Chriſtian conſciences, to inſtruct men in their religious duties, and to point out to them the way to ſalvation; if he *only* do this, without any other qualification whatever than ſuch as is derived from the mere act of taking an oath, he is ſubject to no penalty, but is protected, and even *encouraged*, by the law! It is ſurely high time to eradicate ſo ſcandalous an abuſe.

Having pointed out the prevailing ſins of the age, the preacher concludes by ſhewing the indiſpenſable neceſſity of a ſpeedy and radical reform, as well for our political as for our eternal ſalvation.

The Fear of God a ſure ground of Confidence and Hope. Two Sermons preached October 19, 1803. By the Rev. Sir Adam Gordon, Bart. M. A. Rector of Weſt Tilbury, Eſſex, and Prebendary of Briſtol. 8vo.

THE text, Luke xii. 4. 5. Two plain and animated diſcourſes, well ſuited to the ſolemn occaſion. We ſhall make an important extract as a ſpecimen, which juſtly condemns a practiſe which we are certain that *ſome* who practiſed it, now as cordially condemn it, as does the reverend Baronet.

"Inſtead of taking warning by the ſore chaſtiſements of the *ſtill* wretched nation, which labours under the moſt oppreſſive tyranny that people ever felt; the unrelenting ſcourge of a STRANGER, who can have no feeling for the natives of the land, and has but one view, the ſlavery and ruin of millions to gratify his own inſatiate rage of power, and which the hopes of conquering this iſland would complete; inſtead I ſay of profiting by ſo woeful an example of the anger of the Almighty againſt the crimes that have reduced them to this ſtate of wretchedneſs and deſertion, we have madly preferred their dreſſes, their entertainments, and even their mode of feeding; and what is worſe than all, a taſte for that licentiouſneſs of education to which their modern and infidel philoſophy has artfully and moſt deſtructively paved the way. Nay, ſo dead have many of our deluded countrymen been to that laudable dignity of manners, that proper contempt of diſhonourable, baſe, and cruel conduct (when found even in the higheſt ſtation) and which formerly marked the honeſt and truly noble character of Britons, that they have meanly paid court to a common aſſaſſin of the human race; a wretch without a ſingle virtue or liberal accompliſhment to recommend him: in ſhort, the occaſional inſtrument of the fell rage of Heaven againſt the ungodly. Would a genuine Chriſtian hold adulatory converſe with an apoſtate Judas? p. 20, 21.

We believe that this will meet the eye of ſome who bowed before the idol of the day, and told him that their reaſon for travelling ſome hundreds of miles out of the way was merely for the honour of ſeeing the greateſt man on the face of the earth. Had all theſe been detained to feel the greateſt of his tyranny, and to languiſh in miſery and ſcorn at Valenciennes, we ſhould have but little pity for their fate, and have thought that the Engliſh nation could ſpare them well.

MISCELLANIES.

An Inquiry into the real Difference betwe en ACTUAL MONEY, *conſiſting of Gold and Silver, and paper Money of vari us deſcr ptions. Alſo an Examination into the Conſtitution of Banks; and the Impoſſibility of th ir combining the two Characters of Bank a d Exchequer.* By Magens Dorrien Magens, Eſq. 8vo. Pp 68. 2s. 6d. Aſperne, at the Bible, Crown, and Conſtitution!!! 1804.

BEFORE we ſay a w rd of the author or of his tract, we muſt congratulate him on having diſcovered a bookſeller who has had the ingenuity to invent a *ſign* which had never before been thought of—*the ſign of the Conſt t t o !* Good heavens! what an age of invention, and of improvement is this! But let us obſe ve, however, in favour of our leſs ingenious anceſtors, that if they never invented ſuch a ſign, the reaſon is plain; the thing was impoſſi le, becauſe their ſigns exhibited a viſible mark or ſemblance of the thing intended to be repreſented; and even Mr. Aſp rne's ingenuity, we conceive, would be puzzled to give to any painter ſuch a deſcription of the *Co ſtitution* as would enable him to exhibit it on a ſign. We beg pardon, however, of Mr. Magens, for thus giving p ecedence to his publiſher.

We have read this inquiry with that degree of attention which the importance of the ſubject diſcuſſed ſeemed to require. But we confeſs that to us it appears, that a very large proportion of it is devoted to the pu poſe of *defining* that which is obvious to every man s underſtanding; and which, therefore, ſtands no more in need of *defin ion*, than the difference between a loaf and a bun. A L mbard-ſtreet critic, however, would probably be of a different opin on. On the ſub ect of *accommodat on note*, Mr. Magens is, we think, more correct than Mr. Thornton; his diſtinction between their uſe and abuſe is accurate; and his notion of the deception contained in the *value recei d*, where, in point of fact, *no value* is repreſen ed, is perfectly juſt. Not ſo, his cenſure of the government for a meaſure which to us, and to every perſon whom we ever heard mention the ſubject, appeared a meaſure not more expedien in its application, than wiſe in its principle; we allude to the iſſue of Commercial Exchequer Bills in 1793, for the relief of the commercial world, then diſtre ed by e traordinary and unforeſeen preſſure. The cenſure is grounded on a ſuppoſition not very ſolid, that the iſſue of thoſe bills tended to encourage commercial ſpeculations, and to force trade beyond that conſumption and demand which ſhould invariably regulate its extent.

In p 25. Mr. Magens claſſes a *livre* among the current coins o Europe, wh reas he ſhould have k own that it is only a *no inal* coin; like our pound ſterling.* The chief obj ct of his tract is to prove, what, to our underſtanding, at leaſt, he has completely failed to pro e—that if the Bank were to make no advances to govern ent, pa ments in ſpecie might immediat y be reſumed. As it is, he denies that any danger wou d accrue from ſu h pa ments; and contends that if money ſhould in the firſt in-

* The pound ſterling was formerly a real coin; and ſo was the livre; but for o e ce turies no ſuch money has been coined; though, for the conveni ce o calculati g the names are ſtill retained.

ſiance

ſtance be exported, it would ſpeedily return with intereſt. But however clear this may appear to him, he certainly has not made it clear to others. We ſhall lay the burden of his ſong before our readers.

"Separate, therefore, the Exchequer from the Bank; let the former depend upon itſelf alone, and let the Bank maintain its own ſphere, as a houſe of agency for government, and of *accommodation and convenience to the mercantile part of the community*." To our dull *unmercantile* underſtanding it ſeems ſtrange that the ſame writer who deprecates the relief of commercial men by the accommodation of Exchequer Bills advanced by government, ſhould recommend a ſimilar relief by the *accommodation* of notes advanced by the Bank of England! There may be an eſſential difference in the nature and principle of theſe modes of relief, but we are ſo ſtupid as not to perceive it. And, indeed, to ſay the truth, it looks as if the grand objection to the advance of money by the Bank to Government were founded on the inconvenience reſulting from ſome limitation of the accommodation uſually afforded by the Bank to individuals. "By ſuch means it may ſpeedily be enabled to reſume its payments in ſpecie; the government will be more ſecure, and general confidence better eſtabliſhed. Nothing is wanting, but a reſolution, on the part of the miniſter, to conſider the Bank only as an agent; and never to borrow from it, or interfere with its concerns, unleſs ſome violent convulſion overturns all ſyſtem, and renders meaſures neceſſary which no circumſtances would juſtify. Maintaining this plan, both would be ſtrengthened, and the national wealth encouraged and increaſed. Purſuing the ſyſtem of the laſt ten years, nothing but weakneſs and eventual diſgrace can be expected to occur." If we may be allowed to judge of the future by the paſt, there is no foundation whatever for any ſuch expectation.

Reflections proper for the preſent Times. 18mo. Pp. 36. 6d. or 5s. per dozen. Hatchard. 1804.

In his previous Addreſs to the public, the ſenſible author of this uſeful little book obſerves—"Throughout the greater part of the following pages are extracts from authors of eſtabliſhed reputation, which I could not refrain from ſubmitting to the public judging that they might not be without their uſe if in this form they were offered to its inſpection); more eſpecially, ſince it muſt be notorious to the obſervation of every one, that, in theſe our days, the ſentiments they contain, and the duties they inculcate, are very much upon the wane amongſt us."

We fear this laſt remark is but too true, and a lamentable conſideration it is; for theſe ſentiments are ſuch as every true chriſtian and good ſubject ought to entertain, and theſe duties are ſuch as every man ought to diſcharge. In the firſt part of the "Reflections," a conciſe view is taken of the puniſhments inflicted by God on the nations of antiquity, for their vices and ſins, for the laudable purpoſe of ſhewing that the ſame cauſes may produce the ſame effects in the preſent times. The author thus cloſes this part of his book:

"It is, therefore, no leſs uſeful than curious, in reading hiſtory, to mark the different diſpoſitions, manners, and characters, of nations and their rulers; ſince theſe are the inſtruments, working under the direction of Providence, for the accompliſhment of its deſigns, without any infringement of man's free will. If you behold a nation diſtinguiſhed by irreligion and contempt of things ſacred, by diſſoluteneſs, faction, luxury,

ury, diſſipation, and effeminacy, be aſſured, that, *without reformation*, the conqueſt of that nation by ſome other is becoming more and more feaſible every day. Such were the characteriſtics of the ancient people of God, in the times preceding their ſeveral captivities. Such was the caſe when the old Aſſyrian Empire periſhed with Sardanapalus; when Babylon was ſurpriſed by Cyrus; when Darius was overthrown by Alexander; when Greece fell under the dominion of the Romans; when theſe laſt were overwhelmed by the Northern Nations; and when Conſtantinople was taken by the Turks. Let theſe *inſtances* ſuffice, and let every man who has the proſperity of his country at heart, *very ſeriouſly* conſider how far theſe *tokens* are to be found upon ourſelves; what can be done to prevent the farther ſpreading of the infection, and to eradicate the ſeeds of the diſorder. Thoſe in the higher ranks of life have a moſt brilliant example of virtue held forth to them from the Throne. Happy would it be for themſelves, happy for the community, would they ſtudy to reflect its luſtre in the wide extended circles of their inferiors and dependents.

The ſecond part of the Reflections exhibits ſome of the moſt prominent features of the French Revolution, which, during the late "hollow-armed truce," men ſeemed diſpoſed to conſign to oblivion, and ſo to deprive the world of the moſt uſeful leſſon, and the moſt uſeful example, that were ever offered to it. The author has drawn a tolerable ſketch of the character of the Corſican Uſurper; and he truly remarks, "With this moſt extraordinary man we have now tried the *experiment* of peace, and we find by that experiment that he cares not for public faith or juſtice; that he regards not either the laws of nations or thoſe of hoſpitality; that he is governed by no principle but *ambition*, and acknowledges no other law but that of his *own will*. Let it not be imagined that this is an exaggerated picture; *every trait* will be found in the *decrees*, the *reports*, the *public records*, of French infamy and wretchednets."

No, it is not an exaggerated picture; nor is it in the power of the pen or the pencil, we will not ſay to *overcharge*, the picture of this monſter of iniquity and guilt, but to give any thing like an adequate repreſentation of the original. The author is entitled to the thanks of every religious mind for this laudable effort to direct the attention of the people to objects which they ought inceſſantly to contemplate.

A New Dictionary of Ancient Geography, exhibiting the Modern in addition to the Ancient Names of Places; designed for the Use of Schools, and of thoſe who are reading the Claſſics, or other ancient Authors. By Charles Pye. P. 7. Longman and Rees. 1803.

The ſtudy of ancient geography, though eſſentially neceſſary to a knowledge of hiſtory and claſſics, is not generally cultivated with that aſſiduity which its importance ſeems to demand. Indeed the numerous contradictions which abound in ancient writers with reſpect to the names and boundaries of places, may have deterred many from this uſeful and intereſting ſtudy. Theſe contradictions are thus noticed by Mr. Pye in his Preface. "In the time of Strabo, Mela, and other ancient writers, the ſcience of geography was in its infancy, and therefore it is not ſurprizing that they ſhould have aſſigned different boundaries to the ſame diſtricts; but we are alſo to conſider that the continued warfare which ſubſiſted between contending nations, frequently extended the limits of one region, and of courſe contracted thoſe of another. Hence we may find a town repreſented by one perſon as ſituated in Macedonia, and by another as in Theſſaly,

Theſſaly, yet both may be right according to the time they reſpectively wrote. The ſame remark is applicable to other diſtricts, as is clearly demonſtrated in the preſent times, for which reaſon the boundaries are generally omitted in this publication."

The author here ſeems to decline any attempt to reconcile the various contradictions on theſe ſubjects. His avowed object is to arrange the ancient and modern names in a clear and methodical manner, ſo as to give a ready reference to each; and in addition to this arrangement of ancient appellations, both of people and places, with the modern names, he has given a concise chronological hiſtory of the principal places; by which the book alſo ſerves in many caſes as a Gazetteer.

The author, in his Preface, profeſſes to lay claim to no other merit than that of induſtry, and in all caſes to have taken his materials from the moſt approved documents. But while we allow this ſtatement to be generally correct we have to point out ſome inaccuracies, which we recommend to his notice and correction in a future edition.

We do not always find even all the ancient names detailed which places bore at different periods. It is not ſtated here that Scotland was once called Albania, and at another period *Scotia Minor*, to diſtinguiſh it from Ireland, which was then called *Scotia Major*. In giving references, likewiſe, the places or names referred to are not always inſerted: ſuch are the following: *Brightſtow*, ſee *Briſtol*; *Scoti*, ſee *Scots*; *Campus Martius*, ſee *Campus Tibernus*, &c.

To enter into a minute detail of the inaccuracies of a work of this nature, would be tedious and difficult, and in ſome caſes invidious, where the ſubjects are of the moſt vague character. In ſuch inſtances the errors are often either douʙtful or unimportant. We find, upon the whole, a clear and practical arrangement of articles which are diſperſed in more voluminous works. Mr. Pye has here condenſed within a narrow ſpace the ſubſtance of *Cellarius*, *Lamprierre*, *Macbean*, &c. In ſhort, the work will be found very uſeful and convenient to all perſons reading the Claſſics, or ſtudying modern geography, and, indeed, to all readers of hiſtory, whether ſacred or profane.

REVIEWERS REVIEWED.

EXTRACTED FROM AIKIN'S ANNUAL REVIEW FOR 1803, PAGE 510.

ART. XV.—*The Revolutionary Plutarch; exhibiting the most diſtinguiſhed Characters literary, military, and political, in the recent Annals of the French Republic: the greater part from the original information of a Gentleman reſident at Paris. To which, as an Appendix, is reprinted entire, the celebrated Pamphlet of "Killing no Murder."* 2 vols.

ART. XVI.—*Hiſtory of the French Conſulate under Napoleon Bonaparte: being an authentic narrative of his Adminiſtration, which is ſo little known in Foreign Countries. Including a ſketch of his Life. The whole interſperſed with curious anecdotes, and a faithful ſtatement of intereſting tranſactions until the renewal of hoſtilities in* 1803. By W. Barre, *witneſs to many of the facts related in the narrative.* 8vo.

"FEAR is always cruel. The Romans had once been driven to the very brink of ruin by the abilities of Hannibal, and never after thought themſelves ſecure till their perſecutions had driven the exiled warrior

rior to ſelf-deſtruction. The ambition of Louis XIV. was ſtopped in the midſt of his career by William III.; and when the victorious arms of the confederates were on the point of inflicting on France the deſolation which had attended the march of her troops through the ſtates of Germany, and the provinces of Belgium, a plot to aſſaſſinate the redeemer of the liberties of Europe was contrived by the French miniſtry, and ſanctioned by its monarch. The ungenerous policy of England filled Ireland with diſaffection, and her alarmed Miniſters of torture were let looſe to quell, by means which would have diſgraced even an Alva, the commotions of her own raiſing. Bonaparte has threatened us with invaſion, and Engliſhmen have been found to propoſe an atrocious and unſparing warfare, which in modern times has been commanded only by Robeſpiere, and has been practiſed by none.

"In the late war, and in the preſent, the Britiſh Miniſtry *has* been loudly accuſed of participating in, and encouraging, thoſe plans of aſſaſſination which have been directed againſt the perſon of the Chief Magiſtrate of France. Let the Miniſtry, if *they* can with truth, vindicate themſelves from ſo black a charge, by ſolemn and authentic diſavowal; and let the Britiſh public ſhew the high honour and intrepid courage for which they have long been renowned, by conſigning to merited contempt and abhorrence all works, together with their authors, whoſe direct tendency is to degrade the generous and high-ſpirited patriot into the lurking aſſaſſin."

We ſhould have taken ſome pains to expoſe the writer of this miſerable jargon, miſcalled criticiſm, who ſeems not to underſtand the Engliſh grammar, and his vile Jacobinical principles, as manifeſted in his commendations of a man, loaded with more crimes than any other individual whoſe actions are recorded in hiſtory, if a correſpondent had not ſpared us the trouble. We ſhall inſert *his* remarks, therefore, inſtead of our comments.

TO THE EDITOR.

SIR,

YOUR known loyalty and candour make me hope that you will not refuſe a place for the incloſed ſhort review of Arthur Aikin's Annual Review. The copy of his review of the Revolutionary Plutarch, ſhews you his manner of reviewing loyal productions. Mine, I hope therefore, is neither illiberal nor unjuſt. I am, Sir,

AN ANTI-JACOBIN.

Jacobins are always cruel. Under Robeſpierre they crowded the priſons and ſcaffolds with victims; and every man who deteſted their crimes, or abhorred their principles, was impriſoned as ſuſpected, and executed as a conſpirator againſt the French republic. Jean de Brie, now Buonaparté's preſect at Beſançon, propoſed, when a member of the national convention, to erect a corps of regicides, whoſe employments were to be the murderers of all lawful princes. Guſtavus III. the king of Sweden, was killed by the Jacobins; Louis XVI. was murdered by them, and Louis XVII. was poiſoned by them.

The vigorous policy of England prevented the deſtruction of liberty in Ireland, and preſerved that country from the worſt of all tyrannies, that of Jacobins. Buonaparté has threatened us with an invaſion, and Engliſhmen have

have been found base or wicked enough to defend or palliate the atrocities of this usurper; atrocities surpassing even those of his *worthy* predecessor, Robespierre.

Unable to enslave or conquer this country, the French revolutionary rulers have, in their disappointed rage, invented a system of regular calumny against the British ministers; and the death of every rebel or regicide, whom the vengeance of individuals or of factions plotted or inflicted, have by them been ascribed to British counsels. The known moral characters of English statesmen wanted no justification, and they descended therefore to none. Let the ministers continue their dignified and becoming silence, and let the British public evince their high honour, intrepid courage, and unshaken loyalty, for which they have long been renowned, by consigning to merited contempt and abhorrence all works like the Annual Review, and all authors like Arthur Aikin, whose direct tendency is to praise Jacobins, and to extol the lurking assassin Buonaparté into the high spirited patriot.

Since the preceding observations were put into our hands, we have received the following Letter, which we insert without alteration, premising only that we have never yet seen Mr. Barré's publication; and reminding that gentleman that *we* neither vouched for the authenticity of all the facts stated in the *Revolutionary Plutarch*, nor bestowed unqualified praises on the *Sketches on the intrinsic Strength, military and naval Force, of France and Russia, &c.*

TO THE EDITOR.

SIR,

IT is generally understood that the honourable functions of Reviewers, so essential to the progress of literature, are those of analysing new publications, contradicting and refuting erroneous and false statements, pointing out the grammatical faults of a vicious narrative, and of bestowing due praises on, or attaching blame to, such works as they deserve. But, above all, the duty of Reviewers is that of being *rigorously impartial.*

When, therefore, such Reviewers are found who, instead of strictly fulfilling those honourable functions, either through *ignorance, negligence,* or *malice,* condemn works and authors without attempting or condescending to contradict or refute *one single fact* stated in their narrative, it must be candidly acknowledged that such pretended Reviewers can only be considered as *blind party-men,* devoted, and perhaps tools, to a faction; or that their voluminous Reviews are, to use their own words concerning Dr. Wittman's work, only *intended to pick the pockets of the public*; disgracing thereby the profession. That such are the Reviewers who have undertaken the talk of *The Annual Review, and History of Literature for* 1803; *Arthur Aikin, Editor. Vol. II. London: Printed for T. N. Longman and O. Rees, Paternoster-row,* 1804; the following facts will completely prove:——In Page 510. Art. 15 and 16, those *sapient* and *impartial* Reviewers, after noticing an *anonymous* publication entitled *The Revolutionary Plutarch,* and my *History of the French Consulate under Napolean Buonaparté,* have thought proper to comprise these two *widely different* publications under one single remark, beginning with the words *—fear is always cruel,* which are followed by some observations on ancient and modern history, *totally unconnected* with the object of their review,

view, as far as it relates to my mork. They then go and terminate their pretended analyſis by ſaying: *In the late war and in the preſent, the British miniſtry has been loudly accuſed of participating in, and encouraging thoſe plans of aſsasination, which have been directed againſt the perſon of the chief magiſtrate of France. Let the miniſtry, if they can with truth, vindicate themſelves from ſo black a charge, by a ſolemn and authentic diſavowal; and let the British public ſhow the high honour and intrepid courage for which they have long been renowned, by conſigning to merited contempt and abhorrence all works, together with their authors, whoſe direct tendency is to degrade the generous and high-ſpirited patriot* (BUONAPARTE) *into the lurking aſsaſſin.* I have already ſaid, that *The Revolutionary Plutarch*, with the celebrated pamphlet of "Killing no Murder," is a publication widely different from mine; and ſeveral reſpectable perſons can bear ample teſtimony of my having blamed many of the erroneous and exaggerated ſtatements contained in this work, which I ſhould certainly have contradicted and refuted, had it appeared before the publication of my book. How then could theſe publications ſo *totally* different in their nature, be confounded under one head? I have poſitively diſclaimed being a party-writer; and the peruſal of my book may eaſily convince the candid reader that I have been impartial. I have ſtated facts, the moſt important of which I have, and muſt have witneſſed, ſince it is well known that I have ſerved in the French army, and that I lately held a ſituation in Paris under the French government. I have faithfully detailed the boaſted adminiſtration of the *great* Buonaparté, as the ſure means of *degrading that generous and high-ſpirited patriot into*, what he really is, *a lurking aſsaſſin.* And I do poſitive affirm and acknowledge, that ſuch has been the *direct tendency* of my work, which perhaps the Reviewers have *never* read. I have ſaid that my narrative was grounded on authentic documents which I had brought from France eighteen months ago, when Buonaparté was at Havre-de-Grace, where I ſaw him laſt. And, above all, I have offered to produce thoſe documents when required; after having completely refuted many erroneous ſtatements of an anonymous publication, upon which the Reviewers have beſtowed many praiſes. This anonymous publication is called *Sketches on the intrinsic Strength, Military and Naval Force, of France and Ruſsia, &c.* ſaid to be printed at the Hague, 1803. And I truſt that my refutation is ſuch as to leave no poſſibility of a reply. But theſe *enlightened* Reviewers have thought proper to ſay that *his* (the anonymous writer's) *ſtatements are entitled to confidence, from the pledged aſsurance that he ſpeaks "from ocular evidence, having within theſe twenty months viſited every department of that vaſt republic."*

Is there any thing that can more fully evince the unaccountable partiality of theſe Reviewers? *The ſtatements* of an anonymous writer, whoſe work is ſaid to be printed in a foreign country, and which bears no name of either publiſher or printer, *are entitled to confidence* from his bare *pledged aſsurance*, whilſt the ſtatements of a man who openly and frankly gives his own name, acknowledges the ſituation he has held under the French government, and offers to produce authentic documents, are to be *conſigned to merited contempt and abhorrence!* Who has aſſured the Reviewers that their favourite anonymous writer has not impoſed upon the public? I leave them to anſwer this queſtion. But, Sir, I cannot diſmiſs this ſubject without lamenting the want of memory and conſiſtency, as well as *capacity*, on the part of thoſe who have aſſumed the high and important office of *literary* cenſors. In their firſt volume for 1802, they have beſtowed praiſes on the work of Sir Robert Wilſon,

Wilſon, who has been the firſt man in England to expoſe to merited abhorrence *the generous and high ſpirited patriot*, Buonaparte, whom he *degraded into the lurking aſſaſſin*, for having maſſacred the priſoners of war, and poiſoned the French ſoldiers ſick at Jaffa. I haſtened to tranſlate this work into French. It is true, that in their analyſis of Sir Robert Wilſon's work, theſe Reviewers took little *notice* of its moſt important contents, which had even attracted the attention of Buonaparte, and of his ambaſſador in London, as it is proved by his diplomatic note of the 29th of March, 1803, addreſſed to Lord Hawkeſbury, and to which Sir Robert Wilſon made a ſpirited reply. But theſe gentlemen have deemed it expedient to treat as a *tale* thoſe heinous crimes of Buonaparte, when published by Dr. Whittman in 1803. Doubtleſs they were *better* informed.—I leave them to decide on this well known fact. Indeed, Sir, in addition to what I have ſtated in my narrative, the attrocious murder of the unfortunate Duke d'Enghuien has conſtituted Buonaparte a real *lurking aſſaſſin*. Reviewers ſhould know, that the law againſt emigrants condems to death only thoſe who are found on the French territory without a permiſſion from the French government.—How could then the Duke d'Enghuien be condemned to death, when he was ſeized in a foreign country? Is then not Buonaparte a *lurking aſſaſſin?* They will, perhaps, anſwer this queſtion. I ſhall now conclude by obſerving, that in theſe hints I wiſh it to be underſtood that I do not wave the right of ſubmitting to an Engliſh court of juſtice and an Engliſh jury, whether this unjuſt and unwarrantable conduct to me does not deſerve another ſort of admonition. And I ſhall terminate this letter by altering only a few words of their laſt ſentence, by ſaying—*And let the British public ſhow the high honour and intrepid courage, for which they have long been renowned, by conſigning to merited contempt and abhorrence all works, together with their authors, whoſe direct tendency is to extol the lurking aſſaſſin* (Buonaparte) *into the high-ſpirited patriot*.

I am, Sir, your very humble ſervant,

W. BARRE.

No. 2, King-ſtreet, Iſlington,
May 16, 1804.

MISCELLANEOUS.

TO THE EDITOR.

SIR, *Condemned Cells, Shrewſbury Caſtle, April* 27, 1804.

IGNOBLE muſt be that mind which does not glow with the love of fame. The character of an hero has ever been my aim, and had not the ſmell of gunpowder been particularly offenſive to me, I might perhaps have proved a great military character. Stratagems and ambuſh, plots and midnight ſchemes were my delight, and while Ulyſſes and Diomede, Niſus and Euryalus have lived in poetic hiſtory, I ſee no reaſon why my name ſhould not be tranſmitted to poſterity, with honourable eulogy. Indeed the Newgate Calendar, the Annals of the Old Bailey, and many other learned publications have, with honeſt zeal, endeavoured to perpetuate the daring exploits and bold adventures of our honourable fraternity. Though an hero, I have, as my abode teſtifies, been unfortunate, and my career has been rather abruptly terminated. A few unenlightened citizens, under the influence of prejudice, have rather miſtaken my conduct, and by their error, am I deſtined, on Saturday next, to the cord. As the days of chivalry are not quite paſt, it is ſome conſolation that Shrewſbury Caſtle gives eclat to my confinement,

confinement, and I do not feel aſhamed as if my letter had been addreſſed from a gaol. While t is affords me muc conſolat on, and my mind anticipates, w th m ch ſatisfact on, the idea of being handed do n to poſterity as no c mmon robber, the pe uſal of a poem lately publiſhed, and criticiſed in your review for March, has cr ated me much uneaſineſs The intimate fr end of Haynes, whom on my laſt excurſion I ſaw dang ing on Hounſlow Heath, had a ſoul congenial to my own; fame was his darling object; and frequent'y, when the myrmidons of Juſtice Bond, the knights of Bow-ſtreet, had nearly arreſted our daring ſteps, frequently h ve we derived conſolation, from the hope that our hair-breadth eſcap s and numerous perils would render us equally conſpicuous as the illuſtrious Jack Shepherd, or Sixteen-ſt ing Jack. Vain however was all our expectations, groundleſs all our hopes; for Aberſhaw has uſurped the glory of Haynes, and all his honours are blaſte', all his glory forgotten That the gentleman who publiſhed the ſuppleme tary epiſtle to the correſponde e between Mr. Bowles and Mr. Adams, was the friend of Aberſhaw and the rival of Haynes, is a matter of notoriety; but I thought t e lion preyed not on carcaſes, and that enmity was buried in he grave, with the remains of our foe; but, alas! poor Haynes was not buried, and enmity ſtill lives. Pray, Sir, make it part of my laſt dying ſpeech, p ay, Sir, inform that gentleman, he has been guilty of a fatal miſtake, and as it may miſlead ſome future Newgate Annaliſt, I beg to correct him thus:

"Thus a determined Aberſhaw we ſee."

"Till in due time his juſt deſerts he gains,
And Hounſlow Heath receives the miſcreant's laſt remains."

Read,

Where ſtill the *robber* hangs in iron chains,
Whoſe name, Sir, was not Aberſhaw, but Samuel Haynes.

If a reprieve ſhould extend my days beyond the pub ication of your next number, to know that you have done juſtice to the memory o my dear unfortunate friend, and reſcued his name from oblivion, it will much oblige,

Your's, until death,
WILLIAM FORFEIT.

TO CORRESPONDENTS.

"Quondam Cognitus" is informed, that it is perfectly conſiſtent with the plan of our work, to admit letters and eſſ ys on miſcellaneous ſubjects.

We are obliged to a correſpondent who has directed our attention to an obſcure publication, in which we are attacked.

TO OUR READERS.

Our readers are referred for our *Summary of Politics* to the Preface to our Seventeenth Volume, which appears in the Appendix, publiſhed on the *Firſt of June*, and containing a Review of Foreign Literature, with a Table of the Titles, Authors' Names, &c. of the publications reviewed in the volume.